# THE PRACTICE OF PIETIE:

Directing a Christian how to walk that he may please God.

*Amplified by the Authour.*

The thirtie fourth Edition.

Pietie hath the promise.
1. *Tim.* 4.8.

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TO

# THE HIGH AND Mighty Prince CHARLES,

## Prince of Wales.

CHRIST JESUS, *the* a *Prince of Princes, bleſſe your Highneſſe with length of dayes, and an increaſe of all graces, which may make you truly proſperous in this life, and eternally happy in that which is to come.* a 1 Tim. 6. 15. Apoc. 22. 13

Jonathan *ſhot* b *three arrowes, to drive* David *further off from* Saul's b 1 Sam. 20. 20.

*furie : and this is the third Epistle which I have written to draw your Highnesse neerer to Gods favour, by directing your heart to begin (like Josiah) in your* c *youth to seek after the God of David; (and of* Jacob*) your father. Not but that I know, that your Highnesse doth this without mine admonition : but because I* d *would, with the Apostle, have you to* e *abound in every grace, in faith and knowledge, and in all diligence, and in your love to Gods service and true religion. Never was there more need of plain and unfained admonition : for the Comicke, in that saying, seems but to have prophesied of our times,* Obsequium amicos, veritas odium parit. *And no marvell : seeing that wee are fallen into the dregs of time, which being the last, must needs bee the worst dayes. And how can there be worse, seeing vanitie knowes not how to be vainer, nor wickednesse how to bee more wicked? And whereas heretofore those have beene counted most holy, who have shewed themselves most zealous in their religion; they are now reputed most discreet, who can make the least profession of their*

c 2. Chr. 34. 3.

d If Qui mones ut facias, quod jam facis, ipse monendo Laudat, & hortatu comprobat acta suo.

e 1 Cor. 8. 7.

Matth. 25. 1.
2. Tim. 2. 4.

their faith. And that these are the last dayes, appears evidently: because the securitie of mens eternall state hath so over-whelmed (as Christ foretold it should) all sorts, that most who now live, are become lovers of pleasures, more then lovers of God; And of those who pretend to love God, O God! What sanctified heart can but bleed, to behold how seldome they come to prayers? how irreverently they hear Gods Word? What strangers they are at the Lords table? what assiduous spectators they are at stage-playes? Where (being Christians) they can sport themselves to hear the vassals of the f divell scoffing religion, and blasphemously abusing phrases of holy scripture on their stages, as familiarly as they use their tobacco-pipes in their bibbing-houses. So that hee who would now-adayes seek in most Christians for the power, shall scarce almost finde the very shew of godlinesse. Never was there more sinning, never lesse remorse for sin. Never was the Judge neerer to come, never was there so little preparation for his coming. And if the bridegroom should now come, how many (who think them-

f Exemplum accidit mulieris, Domino teste, quo theatrum adiit, & inde cum Damonio rediit: itaque in exorcismo cum oneraretur immundus spiritus, quod ausus est fidelem aggredi; constanter & justissime quidem (inquit) feci, in meo eam inveni. Tert. de spec. lib. cap. 26. Therefore Tertullian in cap. 6. calls the Stage. Diaboli ecclesiam & cathedram pestilentiarum. James 3. 9. Apoc. 21. 16.

*ſelves Wiſe enough , and full of all knowledge ) would bee found fooliſh virgins , without one drop of the oyle of ſaving faith in their lampes ? For the greateſt Wiſedome of moſt men in this age , conſiſts in being Wiſe, firſt , to deceive others , and in the end ,to deceive themſelves.*

*And if ſometimes ſome good booke haps into their hands , or ſome good motion cometh into their heads , Whereby they are put in minde to conſider the uncertainty of this life preſent , or how Weak aſſurance they have of eternall life , if this were ended: and how they have ſome ſecret ſins for which they muſt needs repent here , or be puniſhed for them in hell hereafter: Securitie then forthwith Whiſpers the hypocrite in the ear , that though it be fit to think of theſe things , yet it is not yet time : and that he is yet young enough , ( though he cannot but know, that many millions as young as himſelf are already in hell , for want of timely repentance : ) Preſumption warranteth him in the other ear , that he may have time hereafter at his leaſure to repent : and that howſoever others die , yet he is far enough from death,*

death, and therefore may boldly take yet a longer time, to enjoy his ſweet pleaſures, and to encreaſe his wealth and greatneſſe. And hereupon (like Salomons ſluggard) he yeelds himſelf to a little more ſleep, a little more ſlumber, a little more folding of the hands to ſleep in his former ſins: at laſt deſpaire (ſecurities ugly handmaid) comes in unlooked for, and ſhewes him his houre-glaſſe, dolefully telling him, that his time is paſt: and that nothing now remaines, but to die, and be damned. Let not this ſeem ſtrange to any, for too many have found it too true: and more, without more grace, are like to be thus ſoothed to their end: and in the end ſnared to their endleſſe perdition. Jude ver. 3.

In my deſire therefore of the common ſalvation, but eſpecially of your Highneſſe everlaſting welfare, I have endeavoured to extract (out of the Chaos of endleſſe controverſies) the old practice of true pietie, which flouriſhed before theſe controverſies were hatched: which my poore labours (in a ſhort while) come now forth again the thirty fourth time, under the gracious protection of your Highneſſe

favour: and by their entertainment ſeem not to be altogether unwelcome to the Church of Chriſt. If to be pious hath in all ages been held the trueſt honour, how much more honourable is it, in ſo impious an age, to be the true patrone, and patterne of pietie? Pietie made David, Salomon, Jehoſaphat, Ezechias, Joſias, Zerubbabel, Conſtantine, Theodoſius, Edward the ſixth, Q. Elizabeth, Prince Henrie, and other religious Princes, to bee ſo honoured, that their names (ſince their deaths) ſmell in the Church of God like a pretious ointment, and their remembrance is ſweet as hony in all mouthes, and as muſick at a banquet of Wine: When as the lips of others, who have been godleſſe and irreligious Princes, do rot and ſtinke in the memorie of Gods people. And what honour is it for great men to have great titles on earth; When God counts their names unworthy to be * written in his book of life in heaven?

Eccl. 7.2. & 4.2.

* Luke 10.20. Apoc. 17.8.

It is pietie that embalms a Prince his good name, and makes his face to ſhine before men, and glorifies his ſoul among angels. For as Moſes his face, by often talking with God, ſhined in

Exod. 31.29,30

the

*the eyes of the people : so by frequent praying ( which is our talking With God ) and hearing the Word, ( Which is God speaking unto us ) Wee shall bee changed from glorie to glorie , by the spirit of the Lord , to the image of the Lord. And seeing this life is uncertain to all , ( especially to Princes ) what argument is more fit , both for Princes and people to studie , then that which teacheth sinfull man to deny himselfe , by mortifying his corruption ; that he may enjoy Christ , the authour of his salvation : to renounce these false and momentanie pleasures of the World , that hee may attain to the true and eternall joyes of heaven : and to make them truely honourable before God in pietie , who are now onely honourable before men in vanitie ? What charges soever Wee spend in earthly vanities , for the most part , they either die before us , or we shortly die after them : but What We spend like* * Mary in the practice of pietie , shall remain our true memoriall for ever. For a pietie hath the promise of this life , and of that Which shall never end. But b without pietie there is no inter-*

2 Cor. 3. 18.

* Mat. 26. 13.

a 1 Tim. 4. 8.

b *Principibus ad salutem sola satis vera est pietas, absq; illa veri nihil est vel exercitus vel imperatoris fortitudo, vel apparatus reliquus,* Zor. Eccl. hist. lib. 9. cap. 1.

*nall.*

*nall comfort to be found in conſcience, nor externall peace to be looked for in the world, nor any eternall happineſſe to bee hoped for in heaven. How can pietie but promiſe to her ſelf a zealous patron of your Highneſſe, being the ſole ſonne and heire of ſo gracious and great a Monarch: Who is not onely the defender of the faith by title, but alſo a defender of the faith in truth: as the Chriſtian World hath taken notice by his learned confuting of Bellarmins overſpreading hereſies: and his ſuppreſſing, in the blade, of* Vorſtius *Athenian blaſpemies? And how eaſie is it for your Highneſſe to equall (if not exceed) all that went before you, in grace and greatneſſe: if you do but ſet your heart to ſeek, and to ſerve God, conſidering how religiouſly your Highneſſe hath been educated by godly and vertuous governours and tutors: as alſo that you live in ſuch a time, wherein Gods providence, and the Kings religious care have placed over this Church (to the unſpeakable comfort thereof) another venerable* Iehoiada, *that doth good in our Iſrael, both towards God and towards his*

The honourable S. *Rob. Cary* knight, and the religious ladie *Cary* his wife, & *Thomas Murray*, sir *James Fullerton*. 2 Chro. 24. 16.

The gracious Archbishop of *Cant. G. A.*

*his houſe : of whom your Highneſſe at all times, in all doubts, may learn the ſinceritie of Religion for the ſalvation of your inward ſoul : and the wiſeſt counſell for the direction of your outward ſtate ? And to excite you the rather to the zealous practice of divine pietie ; often ſuppoſe with your ſelf, that your Highneſſe hears your religious father* James, *ſpeaking unto you, as ſometimes holy* David *ſpake to his ſonne* Salomon : *And thou* Charles *my ſonne, know thou the God of thy father, and ſerve him with a perfect heart, and with a willing minde, for the Lord ſearcheth all hearts, and underſtandeth all the imaginations of the thoughts : if thou ſeek him, he will be found of thee : but if thou forſake him, he will caſt thee off for ever.* 1 Chr. 28.

*To help you the better to ſeek and ſerve this God Almightie, who muſt be your chief protectour in life, and only comfort in death : I here once again, on my bended knees, offer my old mite new ſtampt, into your Highneſſe hands : daily for your Highneſſe, offering up unto the moſt High, my humbleſt prayers, that as*

*you grow in age and ſtature : ſo you may ( like your Maſter Chriſt ) increaſe in wiſedome and favour with God and all good men. This ſuit will I never ceaſe. In all other matters I will ever reſt,*

Your Highneſſe humble ſervant,
during life to be commanded,

LEVVES BAYLY.

TO

# TO THE DEVOUT READER.

I Had not purpoſed to enlarge the laſt edition, ſave that the importunity of many devoutly diſpoſed prevailed with me, to adde ſome points, and to amplifie others. To ſatisfie whoſe godly requeſts, I have done my beſt endeavour: and withall finiſhed all that I intend in this argument. If thou ſhalt hereby reap any more profit, give God the more praiſe: and remember him in thy prayers, who hath vowed both his life and his labours, to further thy ſalvation as his own. Farewell in the Lord JESUS.

THE

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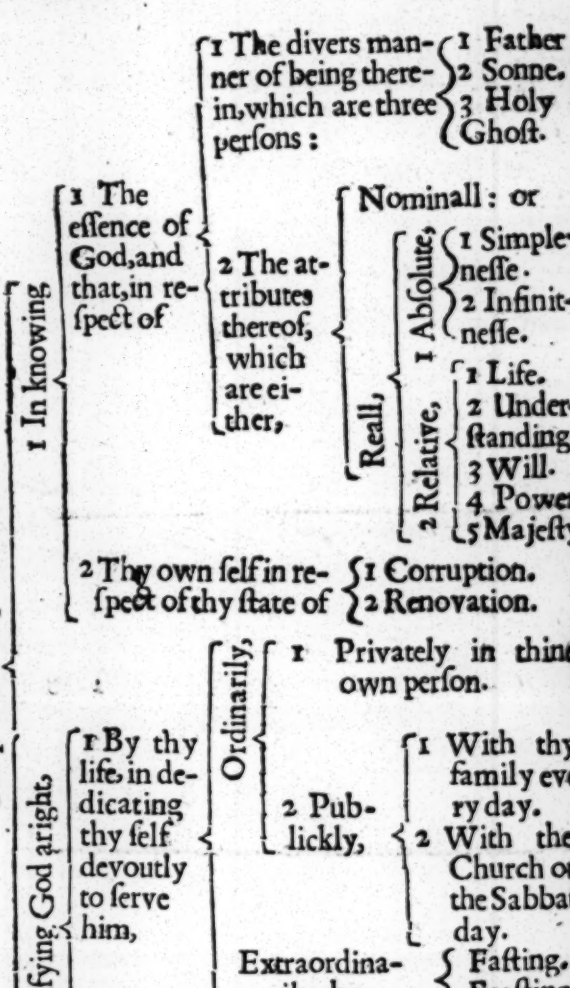
The practice of pietie consists
1 In knowing
1 The essence of God, and that, in respect of
1 The divers manner of being therein, which are three persons:
1 Father
2 Sonne.
3 Holy Ghost.
2 The attributes thereof, which are either,
Nominall: or
Reall,
1 Absolute,
1 Simplenesse.
2 Infinitnesse.
2 Relative,
1 Life.
2 Understanding.
3 Will.
4 Power.
5 Majesty.
2 Thy own self in respect of thy state of
1 Corruption.
2 Renovation.
2 In glorifying God aright,
1 By thy life, in dedicating thy self devoutly to serve him,
Ordinarily,
1 Privately in thine own person.
2 Publickly,
1 With thy family every day.
2 With the Church on the Sabbath day.
Extraordinarily, by
Fasting.
Feasting.
2 By thy death in dying,
1 In the Lord.
2 For the Lord.

# THE PRACTICE OF PIETIE:

## *Directing a Christian how to walk, that he may please God.*

Ho ever thou art that lookest into this *Book*, never undertake to read it; unlesse thou first *resolvest* to become from thy heart, an unfained *practitioner* of *pietie*. Yet read it, and that speedily, lest before thou hast read it over, *God* (by some unexpected death) cut thee off, for thine *inveterate impietie*.

Unlesse that a man doth truly *know* God, he neither can, nor will *worship* him right: for how can a man *love* him, whom hee knoweth not? and who will *worship* him, whose *help* a man thinks hee needeth not? and how shall a man seek remedy by *grace*, who never understood his misery by *nature*? Therefore (saith the Apostle)

*Tum Deum amare libet, cum persuasum habemus ipsum esse optimum maximum, ubiq; præsentem, omnia in nobis efficientem, cum in quo vivimus, movemur, sumus.* Buser. in Psal. 115. Heb. 11. 6.

a Heb.11.6. *a* Apoſtle) *He that cometh to God, m*
*beleeve that God is, and that hee is a rewar*
*of them that ſeek him.*

*Danda imprimis opera eſt, ut Deum norimus, quotquot fœlices eſſe volumus. Quid noſcit, ſi ipſum neſcit?*

And foraſmuch as there can be no
*piety* without the knowledge of God: n
any good *practice* without the *knowledg*
a mans *own ſelfe*, wee will therefore
downe the knowledge of *Gods majeſty*
and *mans miſery*, as the firſt and
chiefeſt grounds of the
*practice* of
*pietie.*

# A PLAINE DESCRIPTION

## of the essence and attributes of God, out of the holy Scripture, so far forth as every Christian must competently know, and necessarily beleeve that will bee saved.

ALthough no creature can define what God is, because he is *a* incomprehensible, and b dwelling in inaccessible light: yet it hath pleased his Majesty to reveal himself in his word unto us, so far as our weak capacity can best conceive him. Thus:

*God is that* c *one* d *spirituall, and* e *infinitely* f *perfect* g *essence, whose being is* h *of himself eternally.*

In the divine essence, we are to consider two things: First, the divers manner of being therein: Secondly, the attributes thereof.

The divers manner of being therein, are called *i* persons.

*A person is* k *a distinct subsistence of the whole* l *Godhead.*

a Psal 145. 3.
b 1, Tim. 6. 16.
c Deut. 1. 4. & 4. 39. & 32. 39. & 6. 4. Isay 45. 5, 6, 7. 8. 1. Cor. 8. 4. Ephes. 4. 5. 6. 1. Tim. 2. 5.
d John 4. 24. 2 Cor. 3. 17.
e 1 King 8. 17. Psal, 147. 5.
f Deut. 22. 4.
g Exod. 3. 14.
h 1 Cor. 8. 6. Acts 17. 25 Rom. 11. 36.
i Heb. 1. 3.
k John 5. 30. John 14. 16.
l John 14. 8. Col. 2. 9.

There

There are *m* three divine persons, the Father, the Son, & the holy Ghost: these three persons are not three severall substances, but three distinct subsistences; or three divers manner of beings of *n* one & the same substance, and divine essence. So that a person in the God-head is an individuall understanding, and incommunicable subsistence, living of it self, and not sustained by another.

In the unitie of the God-head, there is as a *o* plurality, which is not accidentall, (for God is a most pure act, and admits no accidents:) nor essentiall: (for God is one essence only) but * personall.

The persons in this one essence are but three. In this *p* mysterie there is *alius & alius*, another and another: but not *aliud & aliud*, another thing and another thing.

The divine essence in it self, is neither divided nor distinguished. But the three persons in the divine essence are distinguished among themselves three manner of wayes:

1. By their *Names.*
2. By their *Order.*
3. By their *Actions.*

1. *By their names thus.*

THe first person is named the *Father*; first, in respect of his *a* naturall son Christ: secondly, in respect of the elect, his *b* adopted sons, that is, those who

m Gen.1.26 3.22.& 11.7. Exod.28.2. Hos.14.7. Isay 63.9. 10. Zach.3.8. Hag.2.5.6. 1 John 5.7. Mat.3.16.17. & 28.19. John 14.26. 2 Cor.13.13.

n *Singula sunt in singulis, & omnia in singulis, & singula in omnibus, & unum omnia.* Aug.lib.6.de Trinit.cap.ult.

o Gen.1.26.& 3.22.& 11.7. Isay.6.8.

* *Personæ divinitatis distinguuntur personaliter, sive* προσωπω ὑπαρξεσς.

p *Deus est individuus, unus in Trinitate, & inconfuse trinus in unitate.* Justin. in ἐκθεσις.

a Mat.11.27. Mat.3.17.

b Esa.63.16. Joh.3.14.15

who being not his ſons by nature, are made his ſons by grace.

The ſecond perſon is named the c *Son*, becauſe he is *d* begotten of his *e* Fathers ſubſtance, or nature: and he is called the *Word*.

Firſt, becauſe the *f* conception of a word in mans minde, is the neereſt thing, that in ſome ſort can ſhadow unto us the manner how hee is eternally begotten of his Fathers ſubſtance: and in this reſpect he is alſo called the *Wiſedome of his Father*, Prov. 8. 12.

Secondly, becauſe that by *g* him, the Father hath from the beginning declared his will for our ſalvation: Hence called λόγος, *quaſi* λέγων, the perſon ſpeaking with, or by the Father.

Thirdly, becauſe he is the chief *h* argument of all the word of God; or that word, whereof God ſpake, when he promiſed the bleſſed ſeed to the Fathers under the old Teſtament.

The third perſon is named the i *Holy Ghoſt*: firſt, becauſe hee is *k* ſpirituall without a body: ſecondly, becauſe he is ſpired, and as it were breathed from both the *l* Father and the Son, that is, proceedeth from them both. And hee is called *Holy*, both becauſe hee is *m* holy in his own nature, and alſo the immediate *n* ſanctifier of all Gods elect people.

a Prov. 30. 4.
d Pſal. 2. 7.
e Heb. 1. 3 Phil. 2. 6.
f Baſil. *ſup.* 5. *Johan. Sicut mens cogitando in ſeipſam reflectitur, &* λόγον *internum gignit ita mens illa æterna quæ eſt Deus pater in ſeipſam intelligendo reflexa* λόγον *æternum modo ineffabili genuit. Et ſicut exterior* λόγος, λόγου *interioris effigies quaſi eſt ita æternus ille* λόγος, ὑποστάτικος *æterni Patris imago eſt, & majeſtatis character.* Heb. 1. 3
g John 1. 18. *Iren. lib.* 4. 6, 14
h Act. 10. 43. Heb. 1. 1. Luk 24. 27 John 5. 45. Act. 3. 22. 23. 24
i Iſa. 63. 10. 2 Cor. 13. 13
k 1 John 4. 12 1 Cor. 3. 17
l John 20. 21. 22 Gal. 4. 6. John 15. 26.
m 1 Pet. 1. 15, 16.
n 2 Cor. 3. 18 1 Theſſ. 5. 23. 1 Pet. 1. 2.

## 2. *By their Order, thus.*

THe persons of the Godhead are either the Father, or those which are of the *a* Father.

The Father is the *b* first person in the glorious Trinitie: *c* having neither his being nor beginning of any other, but of himself, begetting his Sonne, and together with his Son, sending forth the holy Ghost from everlasting. The persons which are of the *c* Father, are those, who in respect of their personall existence, have the whole divine essence, eternally communicated unto them from the Father. And those are either from the Father alone, as the Sonne; or from the Father and the Sonne, as the holy Ghost.

The Sonne is the second person of the glorious Trinitie, and the only begotten Son of his Father, not by grace, but by nature, having his being of the Father alone, and the whole being of his Father, by an eternall, and incomprehensible generation: and with the Father sendeth forth the holy Ghost. *d* In respect of his absolute essence, he is of himself, but in respect of his person, he is by an eternall generation of his Father. For the essence doth not beget an essence, but the *e* person of the Father begetteth the person of the Son, and so he is God of God, and hath from his Father the

*a Origo essentiæ in divinis nulla est: origo personarum locum habet in filio & spiritu sancto. Pater enim est prior filio, non tempore, sed ordine.* Aested

b Mat. 28. 9 1. John 5. 7

c *Ideo dicitur Pater.* ἀναρχὸς & ἀγέννητος.

c Ideo dicitur Pater, ἀναρχὸς & ἀγέννητος

d Filius Dei ὁ λόγος, quoad essentiam absolutam, est quidem a seipso & αὐτόθεος, sed ratione τρόπου ὑπαρξέως, sive esse personalis per æternam generationem a patre existit: ideoq; non est αὐτούσιος. John 6. 38. John 5. 19. Mich. 5. 1. John, 1. 1. e Psal. 2. 7. Heb. 1. 5. Aliud est habere essentiam divinam a seipso, & habere essentiam divinam a seipsa existentem: remota enim relatione ad patrem sola restat essentia, quæ est a seipsa; hinc filius dicitur principiatus non essentiatus. *Thom. Sum. p. 4. q. 23.*

beginning

beginning of his person and order, but not of essence and time.

The holy Ghost is the third person of the blessed Trinitie, *g* proceeding and sent forth equally from *h* both the Father and the Son, by an eternall and incomprehensible spiration. For as the Son receiveth the whole divine essence by generation; so the holy Ghost receiveth it wholly by spiration.

This order betwixt the three persons appeares, in that the Father begetting, must in order be before the Son begotten; and the Father and Son before the holy Ghost proceeding from both.

This order serves to set forth unto us two things: first, the manner how the Trinitie worketh in their externall actions: as that the Father worketh of himself by the Son and the holy Ghost; the Son from the Father, by the holy Ghost; the holy Ghost from the Father and the Son. Secondly, to distinguish the first and immediate beginning from which those externall and common actions do flow. Hence it is, that forasmuch as the Father is the fountain and originall of the Trinitie, the beginning of all externall working, the *i* Name of God in relation, and the title of Creator in the Creed, are given in a speciall manner to the Father: our redemption to the Son: and our sanctification to the person of the holy Ghost, as the immediate agents of these actions. And this is also the cause, why the Son as he is Media-

*g* John 15.26. John 16. 15 therefore Rom 8.9. the holy Ghost is called the Spirit of Christ.

*h* Spiritus S. a Patre & a Filio procedit, tanquam ab uno & eodem principio, in duabus tantum personis subsidens: non autem tanquam a duobus diversis principiis.

*i* Hinc Dei men sæpe in Scripturis Pa κατ' ἐξ οχὴν tribuitur. John 14.1 Rom. 8.3 1 Cor. 8.6 2 Cor. 15.

tor, referreth all things to the *k* Father, not to the holy Ghost: and that the scripture so often saith, that we are *l* reconciled to the Father.

This divine order or Oeconomy excepted, there is neither first nor last, neither superiority nor inferiority among the three persons, but for *nature* they are coessentiall, for *dignitie* coequall, for *time* coeternall.

The whole divine essence is in every one of the three persons, but it was incarnated *m* onely in the second person of the Word, and not in the person of the Father, or of the holy Ghost for three reasons.

First, that God the Father might the rather set forth the greatnesse of his love to mankinde, in giving his first and onely begotten Son to be incarnated, and to suffer death for mans salvation.

Secondly, *n* that he who was in his Divinity the Son of God, should be in his Humanity the Son of man: lest the name of Son should passe unto another, who by his eternall nativity was not the Son.

Thirdly, *o* because it was meetest, that that person who is the substantiall image of his eternall Father, should restore in us the spirituall image of God, which we had lost.

In the Incarnation, the Godhead was not turned into the Manhood, nor

t 11.25,26
5.19,20,
2,23.
11.41.42
12,49
Cor.5.18.

ncarnatio
bi proprie
Patri nec
itui san-
nisi
τὰ εὐ-
κίαν
ὶ θαυ-
ατουρ-
ίαν.
mpetit. *Da-*
*s.*1. de ortho.
c.13. Imple-
carnem
risti pater &
iritus S.
l majestate,
n susceptione.
*ug. serm* 3. de
*mp* Joh. 3.6
m.8. 12. and
8. 10.
oc mirum
dus semper
ns cogitet,
o hoc ne du-
ta, fœdere
rta salus
*lanct.*
lt quierat di-
nitate Dei fi-
s, fieret in
manitate ho-
inis filius, ne
men filii ad
erum transiret qui non esset æterna nativitate filius. *Aust.* o Congruebat filium
umere humanam naturam ut hæc persona quæ est substantialis imago æterni patris,
ituerct imaginem Dei in nobis corruptam. *Athan* Heb,2,17.18. Heb.4.15.

the

the Manhood into the Godhead; but the Godhead as it is the second person, or Word, assumed unto it the Manhood, that is, the whole nature of man, body and soul; and all the naturall properties and *p* infirmities thereof, sin excepted.

The second person took not upon him the * person of man, but the nature of man. So that the *q* humane nature hath no personall subsistence of it owne (for then there should be two persons in Christ;) but it subsisteth in the Word, the second person. For as the soul and body make but one person of man; so the Godhead and Manhood make but one person of Christ.

The two natures of the Godhead and Manhood, are so really united by a personall union, that as they can never be separated asunder, so are they not *r* confounded, but remain still distinguished by their severall and essentiall proprieties, which they had before they were united. As for example, the infinitenesse of the Divine, is not communicated to the humane nature; nor the finitenesse of the humane, to the divine nature.

Yet by reason of this personall union, there is such a communion of the properties of both natures, that that which is proper to the one, is sometimes attributed to the other nature. As that God l *purchased the Church with his owne bloud*: And *that he will judge the world by*

p Infirmi
meræ priv
nis, non p
dispositio
* Humana
tura est d
ctum indi
um a natu
divina, et
sit distinct
sona. *Keck.*
*Theol lib.* 3
q Uniri h
statice B
& homin
nihil est
quam na
humanam
habere p
am exister
sed assum
esse a ver
terno ad
verbi sub
tiam. *Bel*
*incarnat.*
r Salvis &
stinctis m
tibus pro
tatibus n
tam assu
quam assu

l Act. 20.
Act. 17. 3

*that Man whom he hath appointed.* Hence also it is, that though the humanitie of Christ be a *m* created and therfore a finite and limited nature, and cannot bee every where present, by actuall position, or locall extention, according to his *n* naturall being: yet because it hath communicated unto it the personall subsistence of the Son of God, which is infinite, and without limitation, and is so united with God, that it is no where severed from God; the body of Christ, in respect of his *o* personal being, may rightly bee said to be every where.

*m* D. Field of the church, book. 3. c. 35.

*n* Secundum se naturale Christus non est ubique.

*o* Secundum se personale Christus est ubique.

### 3. *The actions by which the three persons be distinguished.*

THe actions are of two sorts, either externall, respecting the creatures; and those are after a sort common to every one of the three persons: or internall, respecting the persons only amongst themselves; and are altogether incommunicable.

*a* In operibus ad extra tres personæ operantur simul, servato ordine personarum in operando.

The *a* external and communicable actions of the three persons are these:

The creation of the world peculiarly belonging to God the Father, the redemption of the Church to God the Son: and the sanctification of the elect to God the holy Ghost. But because the *b* Father created, and still governeth the world by the Sonne in the holy Ghost, therefore these externall actions are indifferently

*b* Rom. 11. 36

rently in scripture, often times ascribed to each of the three persons, and therefore called communicable and divided actions.

The internal and incommunicable actions, or properties of the three persons are these:

1. To beget; and that belongeth only to the Father: who is neither made, created, nor begotten of any.

2. To be begotten: and that belongeth only to the Son; who is of the Father alone, not made, nor created, but begotten.

3. To proceed from both: and that belongeth only to the holy Ghost; who is of the Father and the Son, neither made, created, nor begotten, but proceeding.

So that when wee say that the divine essence is in the Father unbegotten, in the Son begotten, and in the holy Ghost proceeding: we make not *d* three essences, but onely shew the divers manners of subsisting, by which the same most simple, eternall, and unbegotten essence subsisteth in each person: namely that it is not in the Father by generation: that it is in the Son communicated from the Father, by generation: and in the holy Ghost, communicated from both the Father and the Son by proceeding.

These are incommunicable actions; and doe make not an essentiall, acci-

*c* As redemption Act 20. 28. and sanctification, 1 Pet. 2. to the Father: Creation, 1 John 3. and sanctification 1 Cor. 3 to the Son, Creation, Psal. 33. 6 and redemption Ephes. 5. 30 to the holy Ghost, jointly all to each: 1 Cor. 6. 17. opera trinitatis ad extra indivisa, ad intra divisa.

*d* Personæ nomen non est aliquid subsistentia abstractum ac separatum, *Feius.* The. disp. 3 Persona est ipsa essentia divina contracta ad certum & peculiarem subsistendi modum Zanchius. Persona gignit, & gignitur. Essentia nec gignit, nec gignitur, sed communicatur *Alsted.*

dentall, or rationall, but a reall distinction betwixt the three persons. So that he who is the Father in the Trinitie, is not the Son: He who is the Son in the Trinitie, is not the Father: He who is the holy Ghost in the Trinitie, is neither the Son, nor the Father, but the Spirit proceeding from both: though there is but one and the same essence common to e all three. As therefore we beleeve that the Father is God, the Son is God, and the holy Ghost is God: so we likewise beleeve that God is the Father, God is the Son, and God is the holy Ghost. But by reason of this reall distinction, the person of the one is not, nor never can bee the person of the other. The three persons therefore of the Godhead do not differ from the Essence, but *f* formally, but they differ really one from another, and so are distinguished by their hypostaticall proprieties. As the Father is God begetting God the Son: the Son is God begotten of God the Father: and the holy Ghost is God proceeding from both God the Father and God the Son. Hence it is that the scriptures use the name of God two manner of waves: Either *g* essentially, and then it signifieth the three persons conjoyntly: or *h* personally, and then by a Synechdoche it signifieth but one of the three persons in the Godhead. As the Father, 1 *Timoth.* 2. 5. or the Son, *Act.* 20. 28. 1 *Timoth.* 3. 16. or

e Quum unum cogito, trium incomprehensibili in e involvor. *Nazian.*

f Quamvis rerum cum essentia non sit omnino idem, non tamen ab ea est omnino aliud: differt enim non numero, quia sic in divinis foret quaternitas, non re, quia essentia de personis prædicatur. sed formaliter τῷ λόγῳ sive ratione ratiocinante: Essentia divina non differt a personis, ut res a rebus, sed ut res a suis modis: nam in Deo non est res & res, sed res & modus rei.

g ἐσιωδῶς Nomen Dei essentialiter impositum, non minus filium & spiritum sanctum, quam patrem designat.

h ὑποστατικῶς.

Sacra nentum hoc venerandum, non scrutandum, quomodo pluralitas sit in unitate, & unitas in pluralitate. Serutare hoc temeritas est, credere pietas, nosse vero vita æterna. *Bernard.*

the

the holy Ghost, *Act.* 5. 4. 2 *Cor.* 6. 16.

And because the divine essence (common to all the three persons) is but one, we call the same *Unitie*. But because there be three distinct persons in this one indivisible essence, we call the same *Trinitie*. *i* So that this Unitie in Trinitie, and Trinitie in Unitie is a holy *k* mysterie: rather to bee religiously adored by faith, then *l* curiously searched by reason, further then God hath revealed in his Word.

i Neque ad loquendum digne de Deo lingua sufficit, neque ad percipiendum intellectus prævalet, magis ergo glorificare nos convenit Deum quod talis est, qui & intellectum transcendit, & cogitationis initium superat, *Chrysost. Hom.* 3. *Heb.*

k De Deo loqui etiam vera periculosissimum est. *Arnob.*

l Linguæ, mente, & cogitatione herreico, quoties de Deo sermonem habeo, *Nazian.*

*Thus far of the divers manner of being in the divine essence: now of the attributes thereof.*

ATtributes are certain descriptions of the divine essence, delivered in the scriptures, according to the weakness of our *a* capacity, to help us the better to understand the nature of Gods Essence, and to discerne it from all other essences.

a Condescendit nobis Deus, a nos consurgamus ei. *Aug. de spec.* c. 11.

The attributes of God are of two sorts, either nominall or reall.

b Exod. 15. 3 Ab Havah, vel Hajah Esse: nam ita Deus est a seipso, ut sit suum esse, & αὐτοῶν.

The nominall attributes are of three sorts: first, those which signifie Gods Essence: secondly, the persons in the Essence: thirdly, those which signifie his essentiall works.

Omnes hujus nominis literæ sunt spirituales, ut denotetur Deum esse spiritum.

Of the first sort is the name b *Jehovah*, or rather c *Jehueh*, which signifieth *eternal*, being of himself, in whom being without all beginning and end, all other beings both begin and end, *Isay* 42. 8. *Psal.* 83. 18.

P *Mart. loc. com. cap.* 11.

P *Montan. de arc. ferm cap.* 1.

c Jehova non habet plurale, & in scripturis soli vero Deo tribuitur.

God tels *Moses*, Exo. 6. 3. *that hee was not knowne to* Abraham, Isaac, *and* Jacob,

*by his name Jehovah* ( Not but that they knew this to be the name of God, for they used it in all their prayers) but because they *d* lived not to see God effecting indeed, that which he promised them, in graciously delivering their seed out of Egypt, and in giving them the reall possession of *Canaans* land; and so to be not only God almighty, by whom all things were made; but also performing indeed to the children, that which hee promised in his word to the fathers, which this name JEHOVAH especially signifieth: and for this cause *Moses* calls God first JEHOVAH, when the universall creation had his absolute being, *Gen.* 2.4. And this admirable name is graven on the Decalogues fore-head which was pronounced upon the *Israelites* deliverance to bee the rule of righteousnesse, after which they should serve their deliverer in the promised land.

d Locus Exodus 6.3. intelligendus est de gradibus divinarum patefactionum. *Gerard. loc. 3. donat Dei.* Ex usu scripturæ res tunc dicuntur fieri, quando fiunt manifeste. Sic dicitur, Spiritus sanctus nondum erat, id est, nondum inpotuerat, *Alsted. Lex. Theol. cap. 2.*

This name is so full of divine mysteries, that the Jews hold it a sin to pronounce it: but if it be no sin to *e* write it, why should it be unlawfull to pronounce it?

e Quod licet scribere, effari cur non liceret *Theod. in Epit.*

This holy name of God teacheth us:

First, what God is in himself, namely, an *f* eternall being of himself.

f Ens eternum αὐτοὼν, Fons est πάσης οὐσίας.

Secondly, how he is unto others, because that from him all other creatures have received their being.

Thirdly that wee may confidently beleeve his promises: for hee is named *Jehovah*,

*Jehovah*, not onely in respect of being, and causing all things to be; but especially, in respect of *g* his gracious promises, which without fail he will fulfill in his appointed time, and so causeth that to be, which was not before. And so this name is a golden pledge unto us, that because he hath promised, he will surely upon *h* our repentance forgive us all our sins at the time of death, *i* receive our soules, and in the resurrection *k* raise up our bodies in glorie to life everlasting.

g In promissionibus Jehovah est ὢν.

h Isa. 55. 7

i John 12. 26. John 14. 2, 3

k Job 6. 40. John 11. 25.

The second name denoting Gods essence, is *Ehejeh*, but once read, Exod. 3. 14. of the same root that JEHOVAH: and signifieth, *I am*, or *I will be*: for when *Moses* asked God by what name hee should call him, God then named himself *Ehjeh Ascher Ehejeh*; *I am that I am*: or *I will be that I will bee*: signifying that he is an eternall, unchangeable Being. For seeing every creature is temporary and mutable; no creature can say, *Ero qui ero*: *I will be that I will be*. This name in the new testament is given to our Lord Christ, when he is called *Alpha and Omega*, *The beginning and the ending*, *Which is*, *Which was, and Which is to come, The almighty*. Apoc. 1. 8. For all time past and to come, is aye present before God, and to this name, Christ himself allud th, John 8. 58. *Before Abraham was, I AM.*

l ὁ ὢν, καὶ ὁ ἦν, καὶ ὁ ἐρχόμενος.

This name should teach us likewise to have alwayes present in our mindes our first creation, present corruption, and future

future glorification: and not content our selves with *I was good*, or *I will be good*, but *to be good presently*; that when ever God sends for us, hee may finde us prepared for him.

The third name is *Jah*, which as it comes of the same root, so is it the contract of *Jehovah*, and signifieth *Lord*, because he is the *m* beginning and being of beings. It is a *n* name for the most part ascribed unto God when some notable deliverance or benefit comes to passe according to his former promise: and therefore all creatures in heaven and earth are commanded to celebrate and praise God in this name *Jah*.

m Deus est causa causarum & Ens entium.
n Psal. 68.19. Psal. 101.18 Psal 111. 1. &c. Psal. 112.1. &c. Psal. 113.1.9 Psal. 115.17,18 Psal. 126.19. Psal. 118.5.14. Psal. 125.34.

The fourth is κύριος, o *Lord*, used often in the new Testament: for κύρω, or κυρέω, signifieth; *I am*. Hence κύριος, signifieth the first essence of a thing, or authoritie. When it is absolutely given to God, it answereth to the Hebrew name *Jehovah*, and so translated by the Seventie interpreters: for God is so a Lord, that he is of *p* himself Lord of all. This name should alwayes put us in remembrance to *q* obey his commandments, and to fear his judgements, and submit our selves to his blessed will and pleasure, saying with *Eli, It is the Lord, let him do what seemeth him good*, 1 Sam. 3.18.

o *Junius* in Eirenico.

p αὐτοκύριος. Polan. Syntag. Theol. 2. c. 6
q Mal. 1. 6.

The fifth is θεός, God, 600 times used in the new Testament: and of profane writers commonly. It is derived *r* ἀπὸ τοῦ θέειν, because hee runs through and compasseth all things: or ἀπὸ τοῦ αἴθειν, which signifieth to burn and kindle: for God is Light,

r Plato in Cratylo, sine illud Virgilii Deum namque ire per omnes terra que tractusque maris, Lucretius.

Light, and the authour both of heat, and light, and life, in all creatures, either immediatly of himself, or mediatly by secondary causes. The name is used either improperly, or properly: improperly, when it is given either figuratively to *t* Magistrates, or falsely to Idols. But when it is properly and absolutely taken, it signifieth the eternall essence of God, being above all things, & through all things, giving life and light to all creatures, and preserving and governing them in their wonderfull frame and order. *u* God seeth all in all places; Let us therefore every where take heed what we do in his sight.

*Thus farre the names which signifie Gods essence.*

The name which signifieth the persons in the essence, is chiefly one: *Elohim.*

x *Elohim* signifieth *the mighty Judges*: it is a name of the plurall number, to expresse the Trinitie of persons in Unitie of essence. And to this purpose the holy Ghost beginneth the holy Bible with this plurall name of God, joyned with a verbe of the singular number: as *Elohim Bara*, *Dii creavit*, the *y* mighty Gods, or all the three persons in the Godhead created. The Jewes also note in the verbe *Bara*, consisting of three letters, the mystery of the Trinitie. By *Beth Ben*, the Sonne; by *Resh Ruah*, the Spirit; by *Aleph Ab*, the Father. But this holy mystery is more clearly

r Deus est lux ἀπρόσιτος.

t John 10.34. 1 Cor. 8.5.

u Incumbit nobis necessitas recte vivendi, cum omnia quæ facimus, sint coram oculis judicis cuncta videntis. Basil.

x Nomen Elohim est personarum συγχεῖτικον. Quum Elohim de una persona dicitur synecdochice dictum est propter essentiæ unitatem. *Junius.*

y The like you may read, Deut 6.4. Josh. 24.19.

clearly taught by *Moses* Gen. 3.22. And Jehovah *Elohim* said; *Behold, the man is become as one of us.* And Gen. 19.24. *Jehovah rained upon Sodom and upon Gomorrah brimstone and fire from* Jehovah *out of heaven*, that is, God the Son, from God the Father, *who hath committed all judgement unto the Son*, Joh. 5.22. See Psalme 33.6. Isa. 53. 9.10. The singular number of *Elohim* is *Eloah*, derived of *Alah, he swore*, because that in all weightie causes, when necessitie requireth an oath to decide the truth, we are only to sweare by the name of God which is the great and righteous Judge of heaven and earth.

2 Sic *Marcus Arethusius* in Smirnienſi Concilio ſancte expoſuit. *Socrat. Eccleſ. Hiſt. lib. 2. cap. 30.*

This name *Eloah* is but ſeldome uſed, as Habbak. 3.3. Job 4.9. Job 12.4. and 15.8. and 36.2. Pſal. 18.32. and 114.7. Once it hath a Noune plurall joyned to it. Job 35. 10. *None ſaith, Where is Eloah Goſai, the almighty my Maker?* to note the myſterie of the eternall Trinitie. Many times alſo *Elohim*, the plurall number is joyned with a verb plurall, to expreſſe more emphatically this myſterie, Gen. 35.7. 2. Sam. 7. 23. Joſh. 24.19. Jer. 10. 10. *Elohim* is alſo ſometime tropically given to magiſtrates, becauſe they are Gods vicegerents, as to *Moſes*, Exo. 7.1. *Jehovah ſaid unto Moſes, I have made thee Elohim to Pharaoh*, that is, I have appointed thee an embaſſadour to repreſent the perſon of the true *three one-God*, and to deliver his meſſage and will unto *Pharaoh*. As oft therefore as we read or hear this name *Elohim*, it ſhould put us in minde

This place well urged had grinded *Arius* in pieces.

a Elohim Kiloſthim, Hii, Dii ſancti ipſe.

minde to consider., that in one divine essence there are three distinct persons, and that *God is Jehovah Elohim.*

*Now follow the names which signifie God in essential works, which are these five especially.*

1 EL. which is as much as the *strong God, a* and teacheth us, that God is not only most strong, and fortitude it self, in his own essence: but also that it is he that giveth all strength and power to all other creatures. Therefore Christ is called, Esa. 9.6. *El Gibbor, the strong most mighty God.* Let not Gods children fear the power of enemies, for *El* our God is more strong then they.

a Hence *Eli*, in Hebrew, as Mat. 27. 46. and *Eloi* in the Syriack, as Mark 15. 34 do signifie my God, 2 Chr. 32 8.

2. *Shaddai, b* that is, *Omnipotent.* By this name God usually stiled himself to the Patriarchs, *I am El-Shaddai, the strong God, Almighty*, because he is perfectly able to defend his servants from all evill, to blesse them with all spirituall and temporall blessings, and to performe all his promises which he hath made unto them for this life, and that which is to come. This name belongeth only to the Godhead, and to no creature, no not to the humanitie of Christ. This may teach us with the Patriarchs, to put our whole confidence in God, and not to doubt of the true performance of his promises.

b The seventy turn it παντοκράτωρ, It is derived of *Dai*, sufficiencie, and the Relative *w* the same that αὐτάρκειας of *Schad*, adug because God feeds his children with sufficiencie of all grace, as a loving mother the childe with the milk of her breasts.

3. *c Adonai*, my Lord; This name as the *Massorets* note, is found 134. times in the

c A name compounded of Ai, My, Adon, Lord, *Adon* deriva-

tur ab *Eden* basis, quia Deus est fundamentum & sustentator omnium creaturarum. Hinc *Adon* Dominus, qui res omnes sustentat & eis tanquam columna innititur. Quando de creaturis usurpatur *Adon*, ut est *Jod* cum *patach*; sed de Creatore cum *camets*. Ab *Adonai* manasse videtur Ethicorum Ἀβηνᾶς.

old

old Testament, analogically it is given t creatures, but properly it belongeth to Go alone. It is used, *Mal.* 1. 6. in the plural num ber, to note the mysterie of the holy Trini tie. If I be *Adonim, Lords, where is my feare Adoni* the singular: *Adonim* the plura number. This name is given to Christ, *Da* 9. 17. *Cause thy face to shine upon thy sanctua ry that is desolate, for Adoni (the Lord Christ his sake.* The hearing of this holy nam may teach every one to obey Gods com mandments, to feare him alone, to suffe none besides him to reigne in his consc ence, to lay hold (by a particular hand faith) upon his word and promise, and challenge God in Christ to bee his Go that he may say with *Thomas, Thou art m Lord and my God.*

4. Is *Helion*, that is, *most High*, *Psalm* 9. 2. *Psalme* 91. 9. and 92. 9. *Dan.* 4. 1 24, 25, 34. *Act.* 7. 48. This name *Gabri* giveth unto God, telling the virgin *Mary* that the childe which should be borne o her, should be the Son of the d *most High Luke* 1. 32. This teacheth, that God in hi Essence and glory exceedeth infinitely al creatures in heaven and earth. Secondly, that no man should be proud of any earthly honour or e greatnesse. Thirdly, if wee desire true dignity, to labour to have communion with God in grace and glory.

d υἱὸς ὑ ψίστ. So the devil stiled Christ the Son of God, the most High. Luk 8.28.

e For what is earthly greatnesse, compared to Gods Highnesse?

5. *Abba*, a Syriack name, signifying Fa ther, *Rom.* 8. 15. This is sometimes used es sentially, as in the Lords Prayer.

Secondly,

Secondly, perſonally, as *Matth.* 11. 25. For God is Chriſts Father by nature, and of Chriſtians by adoption and grace. Chriſt is called *the everlaſting Father*, Iſa. 9. 6. becauſe he regenerates us under the new Teſtament. God is alſo called f *the Father of light*, Jam. 1. 17. becauſe God *dwelleth in inacceſſible light*, 1 Tim. 6. 16. and is the authour not onely of the Suns light, but alſo of all the light both of natu-rall reaſon, and ſupernaturall grace, g *which lightneth every man that cometh into the world*. This name teacheth us, that all the gifts which we receive from God, pro-ceed from his meer fatherly love. Second-ly, that we ſhould love him again, as dear children. Thirdly, that we may in all our needs and troubles, bee bold to call upon him as a father for his help and ſuccour. Thus ſhould wee not heare of the ſacred names of God, but wee ſhould thereby bee put in minde of his goodneſſe unto us, and of our duties unto him: and then ſhould wee finde how comfortable a thing it is, to do every thing in the name of God. A phraſe uſual in every mans tongue, but the true comfort thereof (through ignorance) known to few mens hearts.

It is a great wiſedome, and an unſpeak-able matter for the ſtrengthening of a Chriſtians faith, to know how in the me-diation of Chriſt, to invocate God by ſuch a name, as whereby hee hath manifeſted himſelf to bee moſt willing, and beſt able to helpe and ſuccour him in his preſent

f πατὴρ τῶν φώτων Of whoſe ſub-ſtance the light of the ſun is but a ſhadow.

g John 1, 9.

present need or adversitie. The ardent desire of knowing God, is the surest testimonie of our love to God and of God's favour to us. h *Because he hath set his love upon me, therefore will I deliver him: I will set him on high: because he hath known my name; he shall call upon me and I will answer him, &c.* And it is a great strengthening of faith, with understanding to begin every action in the name of God.

h Psal. 91. 14, 15.

*Thus far of the nominall attributes.*

The reall attributes are of two sorts: either absolute, or relative.

The absolute attributes are such, which cannot in any sort agree to any creature but to God alone.

These are two, *k* Simpleneſſe, and Infiniteneſſe.

k Intelligentiæ habent aliquid simile materiæ, aliquid simile formæ Solus Deus simplex est, in quo nihil in potentia, sed in actu omnia, imo ipse purus, primus, medius, ultimus actus. *Scal. Exerc. 6. Sect. 2. Justinian. Martyr. qu. 129 ad Orthodoxos.*

Simpleneſſe, is that whereby God is void of all compoſition, diviſion, multiplication, accidents or parts compounding, either ſenſible or intelligible, ſo that whatever hee is, he is the ſame eſſentially.

It hinders not Gods ſimpleneſſe that he is three: becauſe God is three not by compoſition of parts, but by coexiſtence of perſons.

l Intelligentiæ numa ſint certa alia ab infinito Ente, finita eſſe neceſſe eſt: nam duo infinita nequeunt eſſe neque in natura, neque extra naturam. Eſſent duo principia prima *Scal. Exerc. 359 Sect. 3.*

*l* Infiniteneſſe is that, whereby all things in God are void of all meaſure, limitation and bounds, above and beneath, before and after.

From theſe two do neceſſarily flow three other abſolute attributes.

1 Unme-

1. Unmeasurableneſſe, or ubiquitie, whereby he is of infinite extenſion *m* filling heaven and earth; containing all places, and not contained of any ſpace, place, or bounds: and being no where abſent, is every where preſent.

m Acts.7.48 Pſal 145. Job 11.7, &c 2 Chr.2.5.6 Pſal. 139.5.&c Jer.23.23.24. Deus eſt ubique non ita ut in diuidia parte ſit dimidius, aut tanquam in majore parte major Dei pars ſit, in minore minor, ſed ubique totus & in ſeipſo totus eſt. *Aug.* Deus eſt intellectualis ſphæra, cujus centrum eſt ubique, circumferentia vero nuſquam. *Triſm.*

There are foure degrees of Gods preſence: the firſt is univerſall, by which God is repletively every where, incluſively no where.

n Pſal.19.1, Hoſ. 2,21

Secondly, ſpecial, by which God is ſaid to be in heaven, becauſe that *n* there his Power, Wiſedome and Goodneſſe, is in a more excellent manner ſeen and enjoyed: as alſo becauſe that uſually he doth from thence poure forth his bleſſings and judgements.

Thirdly more ſpeciall, by which God dwelleth in his ſaints.

o 1 Cor.3.16 and 6.19. 2 Cor.6,16.

Fourthly, moſt ſpeciall and altogether ſingular; by which *the whole fulneſſe of the Godhead* p *dwelleth in Chriſt bodily.*

p Coloſſ.2,8.

2. Unchangeableneſſe, whereby God is void of all change both in reſpect of his *q* Eſſence, and *r* Will.

q Rom.1,23. Iſa 40,28. Pſal 102,27. &c r Apoc.1,8. 1 Sam.15.29 Num.23.19 Mal. 3.6 Rom.11, 29 Jam 1.18 Pœnitentia cum de Deo enunciatur, non affectum in Deo, ſed effectum Dei in hominibus ſignificat. *Alſted.*

3. Eternitie, whereby God is without beginning of dayes, or end of time: and without all bounds of *ſ* preceſſion, or ſucceſſion.

Thus far of the abſolute attributes; now of the relative, or ſuch which have reference to the creatures.

ſ Iſa 44, 6. Jam. 5. 19. Dan. 6. 26. Heb. 12. Apoc. 4. 8. Creaturæ quædam æternæ ſunt a poſteriori: a priori ſolus Deus eſt æternus. *Alſted Lex. Theol. cap.* 2.

Thoſe

Those are five:
1. *Life.*
2. *Understanding.*
3. *Will.*
4. *Power.*
5. *Majestie.*

THe Life of God is that, by which he not only liveth of himself, but alſo that ever and overflowing fountain life, from which all creatures derive their lives: ſo that *in him they live, move, and have their being.* And becauſe only he differs not from his *u* eſſence, therefore he is ſaid *only to have immortality*, 1 Tim. 6.

2. The Underſtanding, or knowledge of God, is that whereby (by one pure act) he moſt perfectly *x* knoweth in himſelf all things that ever were, are, or ſhal be: yea, the thoughts and imaginations of mens hearts.

This knowledge of God is either general, by which God knoweth ſimply all things eternally, the good by himſelf, the evil by the good oppoſite to it; impoſſible things contingent the lot of contingents, and to things neceſſary the law of neceſſity. And thus knowing all things in & of himſelf, he is the cauſe of all the knowledge that is in all, both men and angels. Secondly, ſpeciall, called the knowledge of approbation, by which he particularly knoweth, and graciouſly acknowledgeth only his elect for his own.

*y* Underſtanding alſo contains the wiſ-

*t* Acts 17.25.28 Act 14.15. Pſal. 42. 2. Pſal. 36. 19. John 5.26 Heb. 3. 12.

*u* Hence it is that God is called of the Hebrewes Eheieh, ſo like wiſe Eheje: and as of the Grecians ὁ ὤν, ſo alſo ὁ ζων: and as of the Latines *primus ens*, ſo alſo *primus vivens*: for to be, and to live, is all one and the ſame in God.

*x* 1 Kings 8 39. Pſal. 44. 21. Pſal 139. &c. Jer. 17. 10. and 20. 12. Luke 16. 15 Acts 1. 24. Heb. 4. 12. Rom. 11. 3 and 16. 17. 2 Tim. 2. 19 Mat. 7. 23.

*y* Intellectus, ſcientia & ſapientia in Deo non diſtinguuntur, *Tilen.* Nam ſapientia in homine eſt habitus intellectui impreſſus, qui de Deo dici non debet. cujus intellectus eſt ipſa ſapientia *Keckerm.* πάντα ἴδων Δίος ὀφθαλμὸς καὶ πάντα νοήσας. *Heſ. lib.* ἔργ. ἡμερ. 3. Hence the Platonicks term God ἐφόρων, all eye, ſeeing all.

ome of God, by which he moſt wiſely eated all things of nothing, in number, eaſure, and waight, and ſtill ruleth and ſpoſeth them to ſerve his own moſt holy rpoſe and glorie.

3. The Will of God is that, whereby of neceſſity hee willeth himſelf, as the ſoveigne good: and (by willing himſelf) wilh moſt *a* freely *b* all other good things, hich are out of himſelf.

The Will of God, though in it ſelf it be one, as in his eſſence, yet in reſpect of the verſity of objects and effects, it is called in e ſcriptures by divers names: as, 1. *Love*, hereby is meant Gods eternall *c* good ill, whereby he ordaineth his elect to be ly ſaved through Chriſt, and *d* beſtowon them all neceſſarie graces for this , and that to come, *e* taking pleaſure in ir perſons & ſervice. 2. *Juſtice f* is Gods nſtant will, whereby he *g* recompenſeth n and angels according to their works, puniſhing the impenitent according to ir deſerts, called the juſtice of his wrath; d *i* rewarding the faithfull according to promiſes, called the juſtice of his grace. *Mercy*, which is *k* Gods meer good will, d ready affection to forgive a penitent ner, notwithſtanding all his ſins and ill ſerts. 4. *Goodneſs*, *l* whereby God willingly

1 1 Tim. 2.5. Rom. 9.19. Epheſ. 1.5.

a Deus voluntate ſua cuncta conſtituit, *Treſſm in 4. Dial. Plin.* Hinc *Orpheus* Deum vocat neceſſitatem, ratione ſc. inferiorum, quod omnia ipſi parere cogantur.

b Voluntas Dei ſemper impletur, aut de nobis, aut a nobis. De nobis impletur, ſed tamen non implemus cum quando peccamus: a nobis impletur, cum bonum facimus, *Aug. Ench. cap.* 100. Rom. 9.11.13. Jam. 1.18.

c 1 John 3.1.

d Pſal. 45.7.

e Gen. 4.4.

f Norma juſtitiæ divinæ eſt Dei voluntas. Quia enim vult, ideo eſt juſtum; non quia juſtum, ideo vult. Epheſ. 1.14.

g Rom. 2.5. 2 Theſ. 1.6. & 2 Tim. 4.8. Deut. 7.9.10

h Deus principium & finem & media rerum omnium tenens, rectaque linia incedens e veſtigio habet

*ſi unu*

ine legis vindicem, ſimul ut quicquam Sanctionum ejus prætermiſſum eſt. *Ariſt. lib. mundo.* i Rom. 9. 15.16. Ezech. 16. 9. k Pſal. 103. 8. &c. Tit. 3.4. *Semper* inveniemus benigniorem quam te culpabiliorem. *Sen. in 12. Bern.* Vindictæ gladium miſericordiæ oleo ſemper acuit. *Niceph. lib. 17. cap. 3.*

communi-

communicateth his good with his creatures: and becauſe hee communicates freely, it is termed grace. 5. *Truth m* whe by God willeth conſtantly thoſe thin which he willeth, effecting and performi all things which he hath ſpoken in his a pointed time. 6 *Patience*, whereby G willingly forbeareth to puniſh the wid ſo long as it may ſtand with his juſtice, untill their *n* ſins be ripened.

*Ad pœnam tardus Deus eſt, ad præmia ve*
*Sed penſare ſolet vi graviore moram.*

7. *Holineſſe*, *o* whereby Gods nature is parated from all prophaneneſſe, and borreth all filthineſſe: and ſo being wh pure in himſelf, delighteth in the inw and outward purity and chaſtity of ſervants which he infuſeth into them. 8. *ger*, * whereby is meant Gods moſt cer and juſt will, in chaſtening the elect, an revenging and puniſhing the reprobat the injuries they offer to him and his ſen: and when God will puniſh with gour and ſeveritie, then it is termed w *p* temporall to the elect, *q* eternall to th probates.

4. The Power of God is that whe he *r* can ſimply and freely do whatſo he will, that is agreeable to his nature, whereby (as he hath made, ſo) he ſtil leth heaven, and earth, and all things th

m Joſ. 23. 14 Pſal 149. 6. Numb 23. 19 Veritas eſt harmonia tum intellectus & verborum cum rebus, tum etiam rerum ipſarum cum ideis in mente divina, *Keck.* Veritas Dei in verbis fides Dei dicitur, quod certo fiant quæ ab ipſo dicta ſunt. Item conſtantia, quia ſententiam non mutat. *Polan.*

n 2 Per. 3. 9. Rom. 2. 4. Gen. 5. 16.

o 1 Pet. 1. 15. 2 Theſſ. 4. 3. Heb. 12. 14. Mark 15. 9. Quanta ſanctitas Dei, ad cujus aſpectum ſancti angeli ora ſua pro ſua tenuitate alis velantes clamant, Sanctus, Sanctus, Sanctus Jehovah zebaoth: Iſa. 6. 2. 3

* Pſal. 106. 23. 29. 40. 41. Num. 25. 11. Ira Dei non eſt aliud quam voluntas puniendi, *Aug.* 15 *de civit Dei cap.* 25. *Anſ. lib.* 9. *cap.* 8. *Cur Deus hom* Furor & ira in Deo non paſſionem mentis, ſed ultionis acerbit item notant. *Carth. in Apoc.* 19.

p 1 Cor. 11. 2. q 1 Theſſ 1. 10. r Gen. 17. 1. Pſ. 115. 3. Mat. 11 26. Epheſ. 1. 11. Mat. 8. 2. Deus poteſt omnia quæ contradictionem implicant. *Aqu.* 2. *quæſt.* 25. *art.* 3. 4. Omnipotentia excludit omnes defectus impotentiæ, ſeu poſſe mentiri, mori, peccare &c.

in. This almighty power of God is either absolute; by which he can will, and do more then he willeth or do h, *Matth.* 3. 9. and 26.53. *Rom.*9.18. Or actuall by which God doth indeed whatsoever he will, and hindereth whatsoever he will not have done, *Psal.* 115. 3.

5. Majestie is that, by which God of his own absolute and free authority *s* reigneth and ruleth as Lord and King over all creatures, visible and invisible: Having both the right and proprietie in all things, as *t* from whom, and for whom are all things: as also such a plenitude of power, that he can pardon the offences of all whom hee will have *u* spared, and subdue all his enemies, whom he wil have *x* plagued and destroyed, without being bound to render to any creature a reason of his doing: but making, his own most holy and just will, his only most perfect and eternall law.

*s* 1Chr.29.11,12 2 Sam.7.22. Apoc.5.12,13

*t* 1 Chr.29 14 Hinc Deus dicitur αὐτοκράτωρ.

*u* Rom. 9. 15. John.4.11.

*x* Luk 19.27. Psal.2.9. Psal.119.11

From all these attributes ariseth one, which is Gods soveraigne blessednesse or perfection.

Blessednesse is that *y* perfect and unmeasurable possession of joy and glory, which God hath in himself for ever: and is the cause of all the blisse and perfection that every creature enjoyeth in his measure.

*y* Deus est *Schaddai* sive αὐτάρκης, non solum quia ipse nihil desiderat, sed etiam quia nihil in eo desiderari potest? Creaturas fecit perfectas in suo quasque genere, ergo ipse perfectissimus est in se & per se. *Scal Exerc.*146 *Sect.* 2.

There are other attributes figuratively and improperly ascribed unto God in the holy Scriptures, as by an Anthropomorphosis the members of a man, eyes, eares, nostrils, mouth, hands, feet, &c. or the senses and actions of man; as seeing, hearing, smelling,

Mark 14.61. Acts 17. 25. Rom.11.35.36 1 Tim.6.15. Mat.25.34 Jam.1.17.

ſmelling, working, walking, ſtriking, &c. By an Anthropopatheia, the affections and paſſions of a man; as gladneſſe, grief, joy, ſorrow, love, hatred, &c. or by an Analogy, as when he is named a lion, a rock, a tower, a buckler, &c. whoſe ſignification every Commentary will expreſſe.

g See maſter *Wilſons* Dictionary of the Bible, moſt profitable for this purpoſe.

*Of all theſe attributes we muſt hold theſe generall rules.*

NO attribute can ſufficiently expreſſe the eſſence of God, becauſe it is infinite and ineffable.

1 Whatſoever therefore is ſpoken of God is not God, but ſerveth rather to help our weak underſtanding to conceive in our reaſon, and to utter in our ſpeech the majeſtie of his divine nature, ſo far as he hath vouchſafed to reveale himſelf unto us in his Word.

a Attributa omnia propter ἀσίαςταυτότητα, ſingulis divinitatis perſonis competunt.

2 *a* All the attributes of God belong to every of the three perſons, as well as to the eſſence it ſelf, with the limitation of a perſonall proprietie. As the mercy of the Father is mercy begetting: the mercy of the Son, mercy begotten: the mercy of the holy Ghoſt is mercy proceeding: and ſo of the reſt.

3. The eſſentiall attributes of God differ not from his eſſence. Becauſe they are ſo in the eſſence, that they are the very eſſence it ſelf. *b* In God therefore there is nothing which is not either his eſſence or perſon.

b In Deo nihil eſt, quod non ſit ipſe Deus. *Zanchius.*

4. The eſſentiall attributes of God differ not eſſentially, nor really one from another

another (becauſe whatſoever is in God, is one moſt ſimple eſſence, and one admits no diviſion) but only in our reaſon and underſtanding, which being not able to know earthly things, by one ſimple act, without the help of many diſtinct acts, muſt of neceſſity have the help of many diſtinct acts to know the incomprehenſible God. Therefore (to ſpeak properly) there are not in God many attributes but *c* one only, which is nothing elſe but the divine eſſence it ſelfe, by what attribute ſoever you call it. But in reſpect of our reaſon, they are ſaid to be ſo many different attributes. For our *d* underſtanding conceives by the name of mercie, a thing differing from that which is called juſtice. The eſſentiall attributes of God are not therefore really inſeparate.

5. The eſſentiall attributes of God are not parts or qualities of the divine eſſence, nor *e* accidents in the eſſence, nor a ſubject: but the very *f* whole and entire eſſence of God. So that every ſuch attribute is not *aliud & aliud*, another and another thing, but one and the ſame thing. There are therefore no quantities in God, by which he may be ſaid to be ſo much and ſo much: nor qualities, by which he may be ſaid to be ſuch and ſuch: but *g* whatſoever God is, he is ſuch and the ſame by his eſſence: By his eſſence he is wiſe, and therefore

c Omnia in divinis ſunt unum, ibi non obviat relationis oppoſitio.

d Attributa Dei omnia ita in ipſo ſunt, ut ſint ipſum, ita inſunt, ut nihil antecedat, nihil ſubſequatur, ſed ex intellectione noſtra (quæ perquam umbratilis eſt) alia aliis prius animo comprehendantur. *Scal. Ex. 365. ſect. 6.*

e Quæ de Deo dicuntur κρονικῶς, relatione ad creaturas, & ſic ſecundum accidens, non exprimunt mutationem in divina eſſentia; ſed in creaturis factam: Negantur ergo de Deo accidentia realia, non autem prædicata accidentalia.

f Omnia quæ in Deo ſunt, ita inſunt, ut ſint ipſe Deus.

g Eſſentia divina identificat ſibi omnia quæ ſunt in divinis. *Biel ſup. 1. ſent. d. 3. q. 5.*

wiſedome it ſelf; by his eſſence he is good, and therefore goodneſſe it ſelf; by his eſſence he is mercifull, and therefore mercie it ſelf; by his eſſence he is juſt, and therefore juſtice it ſelf. In a word, God is great, without quantitie; good, true and juſt without qualitie; mercifull without paſſion; an act without motion; every where preſent without ſight; without time the firſt and the laſt, the LORD of all creatures, from whom, all receive themſelves, and all the good they have; yet neither *h* needeth nor receiveth he any increaſe of goodneſſe or happineſſe from any other.

*h* Exhibet omnia, accipit nihil, ipſum igitur bonum eſt, Deus ipſe ſemper. *Trif. ſirm. 2. Plin.*

This is the plain deſcription of God, ſo far as he hath revealed himſelf to us in his word.

This doctrine (of all other) every true practitioner of pietie muſt competently know, and neceſſarily beleeve, for four ſpeciall uſes:

1. That we may diſcern our true and only God from all falſe gods and idols: for the deſcription of God is properly *i* known only to his Church, in whom he hath thus graciouſly manifeſted himſelf.

*i* Pſal. 147. 19, 20. Jer. 10. 25.

2. To poſſeſſe our hearts with a greater awe of his Majeſtie; whileſt we admire him for his ſimpleneſſe and infiniteneſſe, adore him for his unmeaſurableneſſe, unchangeableneſſe, and eternity; ſeek wiſedome from his underſtan-

ding

ding and knowledge; ſubmit our ſelves to his bleſſed will and pleaſure; love him, and his love, mercy, goodneſſe, and patience; truſt to his word, becauſe of his truth; fear him for his power, juſtice, and anger; reverence him for his holineſſe, and praiſe him for his bleſſedneſſe, and to depend all our life on him, who is the only authour of our life, being, and all the good things wee have.

3. To ſtir us up to imitate the divine Spirit in his holy attributes, and to bear (in ſome meaſure) the image of his wiſdome, love, goodneſſe, juſtice, mercy, truth, patience, zeale, and anger againſt ſin, that wee may be wiſe, loving, juſt, mercifull, true, patient, and zealous, as our God is.

4. Laſtly, that wee may in our prayers and meditations conceive aright of his divine Majeſty, and not according to thoſe groſſe and blaſphemous imaginations, which naturally ariſe in mens brains; as when they conceive God to be like an old man ſitting in a chair, and the bleſſed Trinitie to be like that tripartite idol which papiſts have painted in their Church-windows.

When therefore thou art to pray unto God, let thine heart ſpeak unto him, as to that *k eternall, l infinite, m almighty, n holy, o wiſe, p juſt, q mercifull r Spirit, and moſt ſ perfect, t indiviſible eſſence of three*

k Pſal. 90. 2.
l 1 King. 8. 27.
m Gen. 17. 1. Job 15. 25.
n Apoc. 4. 8. and 15. 4.
o Rom. 11. 33. and 16. 17.
p Exod. 34. 6, 7. Pſal. 108. 4. and 103. 11. and 145. 8, 9.
q Deut. 32. 4. Gen. 8. 21. Pſal. 145. 17.
r John. 4. 24.
ſ Deut. 32. 4.
t 1 Joh. 5. 7. Matth. 3. 6. Matth. 28. 19. 2 Cor. 13. 14.

u 1 King.8.17. Psal.129.2. Jer.23.13. x Dan 4.3. y 1 King.8.30. Jer. 17.10. z Isa. 63. 16. a 1Sam.10.15. Matth.11.28.

*severall persons, Father, Son, and holy Ghost; who being* u *present in all places,* x *ruleth heaven and earth, understandeth* y *all mens hearts,* z *knoweth all mens miseries, and is only able* a *to bestow on us all graces which we want, and to deliver all penitent sinners, who with faithfull hearts seek (for Christs sake) his help out of all their afflictions and troubles whatsoever.*

The ignorance of this true knowledge of God, makes many to make an idol of the true God, and is the only cause why so many do professe all other parts of Gods worship and religion, with so much irreverence and hypocrisie. Whereas if they did truly know GOD, they durst not but come to his holy service; and comming, serve him with fear and reverence: for so far doth a man fear God, as he knoweth him, and then doth a man truly know God, when he joynes practice to speculation: and that is,

First, when a man doth so acknowledge and celebrate Gods majestie, as he hath revealed himself in his word.

Secondly, when from the true and lively sense of Gods attributes there is bred in a mans heart a love, awe, and confidence in God: for saith God himself,

b Psal.34.9. b *If I be a Father, where is my honour? if I be a Lord, where is my fear? O taste and see that the Lord is good,* saith David. Hee that hath not by experience tasted his good-

goodnes, knows not how good he is. c *He* ſaith *Iohn that ſaith he knoweth God,* c 1 John 2. 4.
*and keepeth not his commandements, is a lyar, and the truth is not in him.* So farre therefore as we imitate God in his Goodneſſe, Love, Juſtice, Mercie, Patience, and other attributes, ſo far do we know him.

Thirdly, when with inward groans and the ſerious deſires of our hearts, we long to attain to the perfect and plenarie knowledge of his majeſtie in the life which is to come.

Laſtly, this diſcovers how few there are who do truly know God: for no man knoweth God, but he that loveth him: and how can a man chuſe but love him, being the ſoveraigne good, if he knew him? ſeeing the nature of God is to enamour men with the love of his goodneſſe: and whoſoever loveth any thing more then God, is not worthy of God, and ſuch is every one who ſettles the love and reſt of his heart upon any thing beſides God. If therefore thou doeſt beleeve that God is Almighty, why doeſt thou fear devils and enemies, and not confidently truſt in God, and crave his help in all thy troubles and dangers? If thou beleeveſt that God is infinite, how dareſt thou provoke him to anger? If thou beleeveſt that God is ſimple, with what heart canſt thou diſſemble and play the hypocrite? If thou beleeveſt that

God is the *soveraign good*, why is not thy heart more setled upon him, then on all worldly good? If thou doest indeed beleeve that God is a just judge, how darest thou live so securely in sin without repentance? If thou dost truly beleeve that God is most wise, why dost not thou refer the events of crosses and disgraces unto him, who knoweth how to *e turn all things to the best unto them that love him*? If thou art perswaded that God is true, why doest thou doubt of his promises? And if thou beleevest that God is beauty, and *f* perfection it self, why dost not thou make him alone the chief end of all thine affections and desires? for if thou lovest beauty, he is most fair: if thou desirest riches, he is most wealthy: if thou seekest wisedome, he is most wise. Whatsoever excellency thou hast seen in any creature, it is nothing but a sparkle of that which is in infinite *g* perfection in God: and when in heaven we shall have an immediate communion with God, we shall have them all perfectly in him communicated unto us. Briefely, in all goodnesse he is all in all. *h* Love that one good GOD, and thou shalt love him in whom all the good of goodnesse consisteth. He that would therefore attain to the saving knowledge of GOD, must learn to know him by love. For *God is love*, and *i the knowledge of the love of God passeth all*

e Rom. 8.28.

f Si te habeam solum sine ruat arduus æther, Tellus supta suo disiliatque loco.

g Creata omnia perfectius sunt in Deo, quam in scriptis. *Dionys. de divin. cap. 5.*

h Ama unum illud bonum, in quo omne bonum est, & sufficit. *Anselm pro. cap. 25.*

i Eph. 3.19. 1 Joh. 4.8.

*all knowledge.* For all knowledge beſides to know *k* how to love God, and to ſerve him only, is nothing upon *Solomons* credit, but *vanity of vanities, and vexation of ſpirit.*

k *Kemp. de imit. Chriſt. cap. 1.*

Kindle therefore, O my *l* Lady, nay rather, O my *m* Lord *Charitie*, the love of thy ſelf in my ſoul, eſpecially ſeeing it was thy good pleaſure, that being *n* reconciled by the bloud of Chriſt, I ſhould be brought, by the knowledge of thy grace, to the communion of thy glory, wherein onely conſiſts my ſoveraign good and happineſſe for ever.

l Eccleſ.1.2. 17.

m Domina, immo Dominus Charitas. *Bern.*

n Rom.5.9, 10. Joh.17.3.22. 1 Cor.15.8.

Thus by the light of his own word we have ſeen the back parts of *Iehovah Elohim*, the eternall Trinity, whom to worſhip, is true piety: whom to beleeve is ſaving faith & verity: & unto whom from all creatures in heaven and earth, be all praiſe, dominion & glory for ever. amen.

Thus far of the knowledge of God. Now of the knowledge of a mans ſelf. And firſt of the ſtate of his miſery & corruption, without renovation by Chriſt.

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*Meditations of the miſerie of a man, not reconciled to God in Chriſt.*

O Wretched man, where ſhall I begin to deſcribe thine endleſſe miſery, who art condemned as ſoon as conceived, & adjudged to eternal

death, before thou waſt born to a temporall life? A beginning indeed I finde, but no end of thy miſeries. For when *Adam* and *Eve*, being created after Gods owne Image, and placed in Paradiſe, that they and their poſterity might live in a bleſſed ſtate of life immortall, having dominion of all earthly creatures, and onely reſtrained from the fruit of one tree, as a ſigne of their ſubjection to the Almighty Creator; though God forbad them this one ſmall thing under the penalty of eternall death, yet they beleeved the devils word before the word of God; making God, (as much as in them lay) a lyar. And ſo being unthankfull for all the benefits which God beſtowed on them, they became male-contented with their preſent ſtate, as if God had dealt enviouſly or niggardly with them, and beleeved that the devill would make them partakers of farre more glorious things, then ever God had beſtowed upon them; and in their pride they fell into high treaſon againſt the moſt High, and diſdaining to be Gods ſubjects, they affected blaſphemouſly to be gods themſelves, equals unto God. Hence till they repented (loſing Gods image) they became like unto the devill: and ſo all their poſteritie, as a trayterous brood, (whileſt they remaine impenitent like thee,) are ſubject in this life to all curſed miſeries, and in the life to come,

to

to the everlasting fire prepared for the devil and his angels.

Lay then aside for a while thy doting vanities, and take a view with me of thy dolefull miseries; which duely surveyed, I doubt not but that thou wilt conclude, that it is farre better never to have Natures being, then not to be by grace a practitioner of religious piety.

Consider therefore thy miserie,

1 In thy life.
2 In thy death.
3 After death.

*In thy life.*

1 The miseries accompanying thy body.
2 The miseries which deform thy soul.

*In thy death*, the miseries which shall oppresse thy body and soul.

*After death*, the miseries which overwhelm both body and soul together in hell.

And first let us take a view of those miseries which accompany thy body, according to the foure ages of thy life.

1. Infancie.
2. Youth.
3. Manhood.
4. Old age.

1. *Meditations of the miſerie of infancy.*

WHat waſt thou being an infant, but a brute, having the ſhape of a man? Was not thy body conceived in the heat of luſt, the ſecret of ſhame, and ſtain of original ſin? And thus waſt thou caſt naked upon the earth, all imbrewed in the bloud of filthineſſe, (filthy indeed, when the Son of God, who diſdained not to take on him mans nature, and the infirmities thereof; yet thought it unbeſeeming his Holineſſe to be conceived after the ſinfull manner of mans conception) ſo that thy mother was aſhamed to let thee know the manner thereof: what cauſe then haſt thou to boaſt of thy birth, which was a curſed pain to thy mother, and to thy ſelf the entrance into a troubleſome life? The greatneſſe of which miſeries, becauſe thou couldſt not utter in words, thou diddeſt expreſſe (as well as thou couldſt) in weeping teares.

2. *Meditations of the miſeries of Youth.*

WHat is Youth, but an untamed beaſt? all whoſe actions are raſh and rude, not capable of good counſel when it is given; and apelike, delighting in nothing but in toyes and babies. Therefore thou no ſoone

beganneſt

beganneſt to have a little ſtrength and diſcretion, but forthwith thou waſt kept under the rod, and fear of Parents and Maſters, as if thou hadſt been born to live under the diſcipline of others, rather then at the diſpoſition of thine own will. No tired horſe was ever more willing to be rid of his burthen, then thou waſt to get out of the ſervile eſtate of this bondage. A ſtate not worthy the deſcription.

3. *Meditations of the miſeries of Man-hood.*

WHat is mans ſtate, but a ſea, wherein (as waves) one trouble ariſeth in the neck of another; the latter worſe then the former. No ſooner didſt thou enter into the affaires of this world, but thou waſt inwrapped about with a cloud of miſeries. Thy fleſh provokes thee to luſt, the world allures thee to pleaſures, and the divell tempts thee to all kind of ſins; fears of enemies affright thee, ſuits in law do vexe thee, wrongs of ill neighbours do oppreſſe thee, cares for wife and children do conſume thee, and diſquietneſſe twixt open foes & falſe friends doth in a manner confound thee: Sin ſtings thee within, Satan layes ſnares before thee, conſcience of ſins paſt doggeth behinde thee. Now adverſitie on thy left hand frets thee, anon proſperity on thy right hand flatters thee, over thy head Gods vengeance

geance due to thy ſin is ready to fall upon thee: and under thy feet hell mouth is ready to ſwallow thee up. And in this miſerable eſtate, whither wilt thou go for reſt and comfort? the houſe is full of cares, the field full of toyle, the countrey of rudeneſſe, the city of factions, the court of envie, the church of ſects, the ſea of pirats, the land of robbers. Or in what ſtate wilt thou live, ſeeing wealth is envied, and povertie contemned; wit is diſtracted, and ſimplicitie is derided; ſuperſtition is mocked, and religion is ſuſpected; vice is advanced, and vertue is diſgraced? Oh with what a body of ſin art thou compaſſed about in a world of wickednes? what are thine eyes, but windowes to behold vanities? what are thine eares but floud-gates to let in the ſtreames of iniquitie? what are thy ſenſes, but matches to give fire to thy luſts? what is thine heart but the anvill whereon Satan hath forged the ougly ſhape of all lewd affections? Art thou nobly deſcended? thou muſt put thy ſelf in perill of forraign wars to get the reputation of earthly honour, oft-times hazard thy life in a deſperate combate, to avoyd the aſperſion of a coward. Art thou born in mean eſtate? Lord! what pains and drudgery muſt thou endure at home and abroad, to get maintenance? and all perhaps ſcarce ſufficient to ſerve thy

thy neceſſity; and when (after much ſervice and labour) a man hath gotten ſomething, how little certainty is there in that which is gotten? ſeeing thou ſeeſt by daily experience, that he who was rich yeſterday, is to day a beggar: he that yeſterday was in health to day is ſick: hee that yeſterday was merry and laughed, hath cauſe to day to mourn and weep: he that yeſterday was in favour, to day is in diſgrace: and he who yeſterday was alive, to day is dead; and thou knoweſt not how ſoon, nor in what manner thou ſhalt die thy ſelf. And who can enumerate the loſſes, croſſes, griefs, diſgraces, ſickneſſes and calamities which are incident to ſinfull man? To ſpeak nothing of the death of friends and children, which oft times ſeems to be unto us far more bitter then preſent death it ſelf.

*Meditations of the miſerie of old age.*

WHat is old age, but the receptacle of all maladies? for if thy lot be to draw thy daies to a long date, in comes old bald-headed age, ſtouping under dotage, with his wrinkled face, rotten teeth, and ſtinking breath: teaſty with choler, withered with drineſſe, dimmed with blindneſſe, abſurded with deafneſſe, overwhelmed with ſickneſſe, and bowed together with weakneſſe,

neſſe, having no uſe of any ſenſe but of the ſenſe of pain: which ſo racketh every member of his body, that it never eaſeth him of grief, till he hath thrown him down to his grave.

Thus far of the miſeries which accompany the body. Now of the miſeries which accompany the ſoul, chiefly in this life.

### *Meditations of the miſery of the ſoul in this life.*

THe miſery of thy ſoule will more evidently appear, if thou wilt but conſider:

1. The felicity ſhe hath loſt.
2. The miſery which ſhe hath pulled upon her ſelf by ſin.

1. The felicity loſt, was firſt the fruition of the image of God, whereby the ſoul was like unto GOD in *a* knowledge, enabling her perfectly to underſtand the revealed will of God. Secondly, true holineſſe, by which ſhe was free from all profane errour. Thirdly, righteouſneſſe, whereby ſhe was able to encline all her naturall powers, and to frame uprightly all our actions proceeding from thoſe powers. With the loſſe of this divine image, ſhe loſt the love of God, and the bleſſed communion which ſhe had with his Majeſtie, wherein conſiſteth her life and happineſſe.

*a* Col. 3. 10. Rom. 12. 2.

happineſſe. If the loſſe of earthly riches vexe thee ſo much, how ſhould not the loſſe of this divine treaſure perplexe thee much more?

2. The miſery which ſhe pulled upon her ſelf, conſiſts in two things:

1. Sinfulneſſe.
2. Curſedneſſe.

1. Sinfulneſſe is an univerſall corruption both of her nature and actions: for her *b* nature is infected with a proneneſſe to every ſin continually, the *c* minde is ſtuffed with vanity, the *d* underſtanding is darkned with ignorance, the will affecteth nothing but vile and vain things: All her *e* actions are evill: yea, this deformity is ſo violent, that oftentimes in the regenerate ſoul, the appetite will not obey the government of reaſon, and the will wandereth after, and yeelds conſent to ſinfull motions. How great then is the violence of the appetite and will in the reprobate ſoul, which ſtill remaines in her naturall corruption? Hence it is, that thy wretched ſoul is ſo deformed with ſin, defiled with luſt, polluted with filthineſſe, outraged with paſſions, over-carried with affections, pining with envy, overcharged with gluttony, ſurquedred with drunkenneſſe, boyling with revenge, tranſported with rage, and the glorious image of God transformed to the ougly ſhape of the *f* devil, ſo far as it once

*b* Eph. 2. 3. Gen. 6. 5.
*c* Rom. 12. 2. Eph. 4. 17.
*d* 1 Cor. 2. 14.
*e* Rom. 2. 12. Rom. 7. 19.
*f* John 8. 44.

*g repented*

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*d* 1 Cor. 2. 14.
*e* Rom. 2. 12. Rom. 7. 10.
*f* John 8. 44.

*g repented*

g Gen.6.6. *g repented the Lord that ever he made man.*

From the former flowes the other part of the souls miserie, called *b* cursednesse: whereof there are two degrees,

h Deut.27.26. Gal.3.10. Psal.119.21.

1. *In part.*
2. *In fulnesse thereof.*

1. Cursednesse in part, is that which is inflicted upon the soul in life and death, and is common to her with the body.

The cursednesse of the soul in life, is the wrath of God, which lieth upon such a creature, so far as that all things, not only calamities, but also very *i* blessings and *k* graces turne to ruine. *l* Terrour of conscience drives him from God and his service, that he dares not come to his presence and ordinances; but is *m* given up to the *n* slavery of Sathan, and to his own lusts and vile affections.

i Rom.2.2,3. Jer.28.13. k Isa.28.13. l Gen.38.20. and 4.14. Heb.2.25.

m Rom.1.21, 24,26. Ephes.2.2. n Col.1.13.

This is the cursednesse of the soul in life: now followes the cursednesse of the soul and body in death.

## *Meditations of the miserie of the body and soul in death.*

AFter that the aged man hath conflicted with long sicknesse, and having endured the brunt of pain, should now expect some ease, in comes Death, (Natures slaughter-man, Gods curse, and hels purveyour) and looks the old man grim and black in the face, and neither pitying his age, nor regarding his

his long endured dolours, will not be hired to forbear, either for ſilver or gold: nay, he will not take to ſpare his life, *skin for skin*, and all that the old man hath: but batters all the principall parts of his body, and arreſts him to appear before the terrible Judge. And, as thinking that the old man will not diſpatch to go with him faſt enough, Lord, how many darts of calamities doth he ſhoot through him, ſtitches, aches, cramps, fevers, obſtructions, rheums, flegmes, collick, ſtone, winde? &c.

O what a ghaſtly ſight it is to ſee him then in his bed, when death hath given him his mortall wound? what a cold ſweat over-runs all his body? what a trembling poſſeſſeth all his members? the head ſhooteth, the face waxeth pale, the noſe black, the neither jaw-bone hangeth down, the eye-ſtrings break, the tongue faltreth, the breath ſhortneth, and ſmelleth earthly, the throat ratleth, and at every gaſp the heart ſtrings are readie to break aſunder.

Now the miſerable ſoule ſenſibly perceiveth her earthly body to begin to die: for as towards the diſſolution of the univerſall frame of the great world, the Sun ſhall be turned into darkneſſe, the Moon into bloud, and the Stars ſhall fall from heaven, the aire ſhall be full of ſtormes, and flaſhing meteors, the earth ſhall tremble, and the ſea ſhall roar,

roar, and mens hearts ſhall fail for fea
expecting the end of ſuch ſorrowfull b
ginnings: So towards the diſſolution
man (which is the little world) his ey
which are as the Sun and Moon, lo
their light, and ſee nothing but blou
guiltineſſe of ſin; the reſt of the ſenſe
as leſſer Stars, do one after another fa
and fall: his minde, reaſon, and memo
as heavenly powers of his ſoul, are ſh
ken with fearfull ſtorms of deſpair, a
fierce flaſhings of hell fire; his earth
body begins to ſhake and tremble, a
the humors, like an overflowing ſea, ro
and rattle in his throat, ſtil expecting t
wofull ends of theſe dreadfull begi
nings.

Whileſt he is thus ſummoned to appe
at the great Aſſiſes of Gods judgemen
behold a quarter-ſeſſions, and goals d
livery is held within himſelf, whe
reaſon ſits as judge, the devill puts in
bill of inditement as large as that bo
Zech. 5. 2. Ezek. 2. 10. of Zachary, wherein is alledged all t
evill deeds that ever thou haſt co
mitted, and all the good deeds that ev
thou haſt omitted, and all the curſes a
judgements that are due to every ſi
Thine own conſcience ſhall accuſe the
and thy memory ſhall give bitter ev
dence, and death ſtands at the bar, re
dy as a cruell executioner, to diſpat
1 Joh. 3. 20. thee. If thou ſhalt thus condemne th
ſelf, how ſhalt thou eſcape the juſt co
demnatio

demnation of God, who knows all thy miſdeeds better then thy ſelf? Fain wouldſt thou put out of thy minde the remembrance of thy wicked deeds that trouble thee: but they flow faſter into thy remembrance, and they will not be put away, but cry unto thee, *We are thy works, and wee will follow thee.* And whilſt thy ſoule is thus within out of peace and order; thy children, wife and friends trouble thee as faſt to have thee put thy goods in order; ſome crying, ſome craving, ſome pitying, ſome chearing; all like fleſh-flies helping to make thy ſorrowes more ſorrowfull. Now the devils who are come from hell to fetch away thy ſoule, begin to appear to her, and wait as ſoon as ſhe comes forth, to take her and carry her away. Stay ſhe would within, but that ſhe feels the body begin by degrees to die, and ready, like a ruinous houſe, to fall upon her head. Fearfull ſhe is to come forth, becauſe of thoſe hell-hounds which wait for her coming. Oh, ſhe that ſpent ſo many dayes and nights in vain, and idle paſtimes, would now give the whole world, if ſhe had it, for one houres delay, that ſhe might have ſpace to repent and reconcile her ſelf unto God. But it cannot be, becauſe her body, which joyned with her in the actions of ſin, is altogether now unfit to joyn with her in the exerciſes of repentance: and

Luk. 12, 20.

repentance

repentance must be of the whole man.

Now she seeth that all her pleasures are gone, as if they had never been: and that but only torments remain, which never shall have end of being. Who can sufficiently expresse her remorse for her sins past, her anguish for her present misery, and her terrour for her torments to come?

In this extremity she looks every where for help, and she finds her self in every way helpless. Thus in her great misery (desirous to hear the least word of comfort) she directs this or the like speech unto her eyes: O eyes, who with times past were so quick-sighted, can now spy no comfort, nor any way how I might escape this dreadfull danger? Alas the eye-strings are broken, they cannot see the candle that burneth before him, nor discern whether it be day or night.

The soule (finding no comfort in the eyes) speaks to the eares: O eares, which were wont to recreate your selves with hearing new pleasant discourses, and musicks sweetest harmony, can you now hear any news or tidings of the least comfort for me? the ears are either stark deaf, that they cannot hear at all, or their sense of hearing is grown so weak, that it cannot endure to hear his dearest friends to speak. And why should the ears hear any tidings of joy in deaths, who could never abide to hear the glad tidings

man tidings of the Gospel in his life? the
easu eare can minister no comfort.
been Then she intimates her grief unto the
emai tongue: Oh tongue, who wast wont to
bein brag it out with the bravest, where are
ner now thy big and daring words? now
ish (in my greatest need) canst thou speak
ur nothing in my defence? Canst thou
neither daunt these enemies with threat-
evening words, nor entreat them with fair
r self speeches? Alas, the tongue two daies
greawgo lay speechlesse, it cannot in his
: wo greatest extremity either call for a little
the li drink, or desire a friend to take away
who with his finger the flegme that is ready
can to choke him.
how Finding here no hope of help, she
er? B speaks unto the feete: Where are ye, O
can feet, which sometime were so nimble
re hi in running? can you carry me no
nig where out of this dangerous place?
t in The feet are stone-dead already: if they
s, w be not stirred, they cannot stir.
s wi Then she directs her speech unto her
, a hands: O hands, who have been so often
n y approved for man-hood, in peace and
he le war, and wherewith I have so often
ther defended my self, and offended my foes;
, or never had I more need then now. Death
k, th looks me grim in the face, and kils me,
dear hellish fiends wait about my bed to de-
ld the vour me: help now or I perish for ever.
dea Alas, the hands are so weak, and do so
he gi tremble, that they cannot reach unto
tidin the

the mouth a spoonfull of supping, to re
lieve languishing nature.

The wretched soule seeing her s
thus desolate, and altogether destitu
of friends, help, and comfort, and know
ing that within an houre she must b
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the heart (which of all members is *pri
mum vivens*, and *ultimum moriens*) fro
whence she makes this dolefull lame
tation with her self.

The dolefull lamentation of the reprobate soul at the point of death, 2 Sam. 22. 5.

O miserable caytiffe that I am! ho
do the sorrows of death compasse me
How do the flouds of Belial make m
afraid? How have, indeed, the sma
both of the first and second death ove
taken me at once? O how sudden
hath death stolne upon me with
sensible degrees? Like the Sun, whi
the eye perceives not to move, thou
it bee most swift of motion. How d
death wreak on mee his spite, witho
pitie? The God of mercy hath utt
forsaken me: and the devill, who kno
no mercy, waits for to take me. How
have I been warned of this dolefull
by the faithfull preachers of G
word, and I made but a jest there
What profit have I now of all
pride, fine house, and brave appare
What is become of the sweet relish
all my delicious fare? All the wor
goods which I so carefully gathe
would I now give for a good consci

whi

which I ſo careleſly neglected. And what joy remains now, of all my former fleſhly pleaſures, wherein I placed my chief delight? Thoſe fooliſh pleaſures were but deceitfull dreams, & now they are paſt like vaniſhing ſhadowes: but to think of thoſe eternal pains which I muſt endure for thoſe ſhort pleaſures, pains me as hel, before I enter into hel. Yet juſtly I confeſſe, as I have deſerved, I am ſerved, that being made after Gods image, a reaſonable ſoul, able to judge mine own eſtate, and having mercy ſo often offered, and I intreated to receive it; I neglected Gods grace, & preferred the pleaſures of ſin, before the religious care of pleaſing God: lewdly ſpending my ſhort time, without conſidering what accounts I ſhall make at my laſt end. And now all the pleaſures of my life being put together, countervail not the leaſt part of my preſent pains. My joyes were but momentany, and gone before I could ſcarce enjoy them: my miſeries are eternall, and never ſhall know end. O that I had ſpent the houres that I conſumed in carding, dicing, playing, and other vile exerciſes, in reading the ſcriptures, in hearing ſermons, in receiving the communion, in weeping for my ſins, in faſting, watching, praying, and in preparing my ſoule, that I might have now departed in the aſſured hope of everlaſting ſalvation! O that I were now to

begin

begin my life again! how would I contemne the world, and the vanities thereof! how religiously and purely would I leade my life! how would I frequent the Church, and sanctifie the Lords day! If Satan should offer me all the treasures, pleasures, and promotions of this world, he should never entice me to forget these terrours of this last dreadfull houre. But, O corrupt carcasse and stinking carrion! How hath the devill deluded us! and how have we served and deceived each other, and pulled swift damnation upon us both! Now is my case more miserable then the beast that perisheth in a ditch: for I must go to answer before the judgement seat of the righteous judge of heaven and earth; where I shall have none to speak for me: and these wicked fiends, who are privie to all my evill deeds will accuse me, and I cannot excuse my self. Mine own heart already condemnes me. I must needs therefore be damned before his judgement seat, and from thence be carried by these infernall fiends into that horrible prison of endlesse torments, and utter darkness where I shall never more see light, the first most excellent thing that God made. I who gloried heretofore in being a libertine, am now inclosed in the very clawes of Satan, as the trembling Partridges within the griping talons of the raveno

ravenous falcon. Where shall I lodge to night? and who shall be my companions? Oh horrour to think! Oh grief to consider! Oh *cursed be the day wherein I was born, and let not the day wherein my mother bare me be blessed. Cursed be the man that shewed my Father, saying, A child is borne unto thee, and comforted him. Cursed be that man, because he slew me not. Oh that my mother might have been my grave, or her wombe a perpetuall conception! How is it that I came forth of the wombe to endure these hellish sorrowes! and that my daies should thus end with eternall shame!* Cursed be the day that I was first united to so lewd a body: O that I had but so much favour, as that I might never see thee more! Our parting is bitter and dolefull: but our meeting again, to receive at that dreadfull day, the fulnesse of our deserved vengeance, will be farre more terrible and intolerable. But what mean I thus (by too late lamentation) to seek to prolong time? my last hour is come: I hear the heart strings break: this filthy house of clay fals on mine head: here is neither hope, help, nor place of any longer abiding. And must I needs be gone? Thou filthy carkasse, O filthy carkasse, with fare-ill farewell, I leave thee: And so all-trembling she cometh forth, and forthwith is seized upon by infernall fiends, who carry her with a violence *torrenti simili* to the bottomelesse lake that burneth with fire and brimstone: where she is kept as a prisoner in torments, till the generall

Job 3

Apoc. 21. 8. Jude verse 6. 1 Peter 3. 19.

judgement of the great day.

The loathſome carkaſſe is afterwards laid in the grave. In which action for the moſt part the dead bury the dead: that is, they who are dead in ſin, bury them who are dead for ſin. And thus the godleſſe & unregenerated worldling, who made earth his paradiſe, his belly his god, his luſt his law, as in his life he ſowed vanity, ſo he is now dead & reapeth miſery. In his proſperity he negected to ſerve God, in his adverſity God refuſeth to ſave him: and the devil whom he long ſerved, now at length payes him his wages. Deteſtable was his life, damnable his death, the Devil hath his ſoul, the grave hath his carkaſſe, in which pit of corruption, den of death, and dungeon of ſorrow, let us leave the miſerable caytiff rotting with his mouth full of earth, his belly full of wormes, and his carkaſſe full of ſtench; expecting a fearfull reſurrection when it ſhall be re-united with the ſoul that as they ſinned together, ſo they may be eternally tormented together.

Thus far of the miſeries of the ſoul and body in death which is but curſedneſſe in part. Now follows the fulnes of curſedneſſe which is the miſery of the ſoul and body after death.

*Meditations of the miſery of a man after death which is the fulneſſe of curſedneſſe.*

THe fulneſſe of curſedneſſe (when it fals upon a creature not able to beare the brunt thereof) preſſeth

him down to the bottomlesse *a* deep of the endlesse *b* wrath of almighty God, which is called the *c* damnation of hell. This fulnesse of cursednesse is either particular or generall.

a Luke 8.8 and 16.23
b 1 Thes.1.10
c Matth.23.33

Particular is that which in a lesse measure of fulnes lighteth upon the *d* soule immediately as soon as she is separated from the body. For in the very instant of dissolution, she is in the sight and presence of God. For when she ceaseth to see with the organe of fleshly eyes, she seeth after a spirituall manner, like *Stephen*, who saw the *e glory of God, and Iesus standing at his right hand*: or as a man, who being blind born and miraculously restored to his sight, should see the Sun, which he never saw before. And there by the testimony of her owne conscience, Christ the righteous judge, who knoweth all things, maketh her by his *omni-present* power to *f* understand the doom and judgement that is due unto her sins, and what must be her eternall state. And in this manner standing in the sight of heaven, not fit for her uncleanesse to come into heaven; she is said to stand before the throne of God. And so forthwith she is *g* carried by the evill angels, who came to fetch her with violence into hell, where she is kept as in a prison, in everlasting pains and chains under darknesse unto the judgement of the great day: but not in that extremity of torments, which she shall finally receive at the last day.

d Luke 16. 22, 23
1 Pet.3.19
Jude vers.6,7

e Acts 7.8

f Postquam anima de corpore est egressa, subito judicium Christi de salute cognoscit. *Aug lib.1. de anim.& ejus orig. cap.4. Hier.Ep.ad Pamm.*

g Anima damnata continuo invaditur a Dæmonibus, qui crudelissime eam rapientes ad infernum deducunt. *Cyril.Alex.in orat.de exit. anim.*
Matth.5.34 and 25.31
Luke 12.30
Luke 16.22
1 Pet.3.19
Jude vers.7
Luke 16.14
Luke 1.51

The generall fulnesse of cursednes is in a

h 2 Pet.4.9. Jude verſ.6. Apoc.21.8. i Dan.12.2. Joh 5.28.29. Apoc.20.23.

*h* greater meaſure of fulneſſe, which ſhall be inflicted upon both thy *i* ſoul and body, when by the mighty power of Chriſt (the ſupreme judge of heaven and earth) the one ſhall be brought out of hell, and the other out of the grave, as priſoners, to receive their dreadfull doom, according to their evil deeds. How ſhall the reprobate, by the roaring of the ſea, the quaking of the earth, the trembling of the powers of heaven, and terrours of heavenly ſignes, be driven at the worlds end, to their wits end! Oh! what a wofull ſalutation will there be betwixt the damned ſoul and body, at their re-uniting at that terrible day!

Matth.24.29. Luk.21.24,25.

The damned ſouls Apoſtrophe to her body at their ſecond meeting.

O ſinke of ſin! O lump of filthines! (wil the ſoul ſay unto her body) how am I compelled to re-enter into thee? not as into an habitation to reſt, but as a priſon to be tormented together. How doeſt thou appeare in my ſight like *Iephtha's* daughter, to my greater torment? Would God thou hadſt perpetually rotted in the grave, that I might never have ſeen thee again. How ſhall we be confounded together, to hear before God, angels and men lay open all thoſe ſecret ſins which we committed together? Have I loſt heaven for the love of ſuch a ſtinking carrion? Art thou the fleſh, for whoſe pleaſures I have yeelded to commit ſo many fornications? O filthy belly! how became I ſuch a fool, as to make thee my god? How mad was I for momentany joyes to incur theſe torments of eternall pains? *Ye rocks and mountains why skip yee ſo*

*like*

*like rams*? Psal.114.4. and will not fall upon me, to hide me from the face of him that comes to sit on yonder throne? *For the great day of his wrath is come, and who shall be able to stand?* Apoc. 6.16,17. *Why tremblest thou thus, O earth, at the presence of the Lord,* and wilt not open thy mouth, and swallow me up, as thou didst *Korah*, that I be seen no more?

O damned furies! I would ye might without delay tear me in pieces, on condition that you would tear me unto nothing. But whilest thou art thus in vain bewailing thy misery, the angels hale thee violently away from the brink of thy grave, to some place near the tribunal seat of Christ, where being as a *m* cursed goat separated to stand beneath on earth, as on the left hand of the judge, Christ shall rip up all the benefits hee bestowed on thee, and the torments he suffered for thee, and all the good deeds which thou hast omitted, and all the ungratefull villanies which thou didst commit against him, and his holy lawes.

m Matth.25.41 Matth.25.31.

Within thee thine own conscience (more then a thousand witnesses) shall accuse thee: the devils who tempted thee to all thy lewdnesse, shall on the one side testifie with thy conscience against thee: and on the other side shall stand the holy saints and angels approving Christs justice, and detesting so filthy a creature. Behinde thee an hideous noyse of innumerable fellow-damned reprobates tarrying for thy company. Before thee all the world *n* burning in fla-

n *Anselm. lib. meditat.*

ming fire. Above thee an irefull judge of deſerved vengeance, ready to pronounce his ſentence upon thee. Beneath thee, the fiery and ſulphureous mouth of the bottomleſſe pit gaping to receive thee. In this woefull eſtate, to hide thy ſelfe will be impoſſible. (for on that condition thou wouldeſt o wiſh that the greateſt rock might fall upon thee:) to appeare will be intolerable, and yet thou muſt ſtand forth, to receive with other reprobates, this thy ſentence: *Depart from me ye curſed into everlaſting fire, prepared for the devill and his angels.*

o Apoc. 6, 16, 17.

*Bonavent. Poſt. Dom. 3. poſt Pent. Serm. 2.*

*Depart from me*] There is a ſeparation from all joy and happineſſe.

*Yee curſed*] There is a black and direfull excommunication.

*Into fire*] There is the cruelty of paine.

*Everlaſting*] There is the perpetuitie of puniſhment.

*Prepared for the devill and his angels.*] Here are thy infernal tormenting, and tormented companions.

O terrible ſentence! from which the condemned cannot eſcape: which being pronounced, cannot poſſibly be withſtood: againſt which a man cannot except, and from which a man can no where appeale. So that to the damned nothing remains but helliſh torments which know neither eaſe of pain, nor end of time. From this judgement ſeat thou muſt be thruſt by angels (together with all the damned devils and reprobates) into the bottomleſſe lake of

utter

utter darkneſſe, that perpetually burnes with fire and brimſtone. Whereunto as thou ſhalt be thruſt, there ſhall be ſuch weeping, woes, and wailing, that the cry of the companie of *Core*, *Dothan* and *Abiram*, when the earth ſwallowed them up, was nothing comparable to this howling: nay, it will ſeeme unto thee a hell, before thou goeſt into hell, but to heare it.

Into which bottomleſſe lake, after that thou art once plunged, thou ſhalt ever be falling down, and never meet a bottome: and in it thou ſhalt ever lament, and none ſhall pity thee: thou ſhalt alwayes weep for pain of the fire, and yet gnaſh thy teeth for the extremity of cold: thou ſhalt weep to think, that thy miſeries are paſt remedy: thou ſhalt weep to think, that to repent is to no purpoſe: thou ſhalt weep to think, how for the ſhadow of ſhort pleaſures, thou haſt incurred theſe ſorrows of eternall paines: thou ſhalt weep to ſee, how that weeping it ſelfe can nothing prevaile yea, in weeping thou ſhalt weep more teares, then there is water in the ſea; for the water of the ſea is finite, but the weeping of a reprobate ſhall be infinite. Bonavent.

There thy laſcivious eyes ſhall be afflicted with ſights of ghaſtly ſpirits: thy curious eares ſhall be affrighted with hideous noiſe of howling devils, and the gnaſhing teeth of damned reprobates: thy dainty noſe ſhalbe cloyed with noyſome ſtench of ſulphur: thy delicate taſte ſhall be pained with intolerable hunger: thy drunken

throat ſhalbe parched with unquenchable thirſt: thy minde ſhalbe tormented to think how for the love of abortive pleaſures, which periſhed ere they budded, thou ſo fooliſhly loſt heavens joyes, and incurredſt helliſh paines, which laſt beyond eternitie. Thy conſcience ſhall ever ſting thee like an adder, when thou thinkeſt how often Chriſt by his preachers offered thee remiſſion of ſins, and the kingdome of heaven freely unto thee, if thou wouldeſt but beleeve and repent: and how eaſily thou mighteſt have obtained mercy in thoſe dayes; how near thou waſt many times to have repented, and yet didſt ſuffer the devill and the world to keep thee ſtill in impenitency; and how the day of mercy is now paſt, and will never dawn again.

How ſhall thy underſtanding be racked to conſider, how for momentany riches thou haſt loſt eternall treaſure, and changed heavens felicity for hels miſery! where every part of thy body without intermiſſion of paine ſhall be continually tormented alike.

In theſe helliſh torments thou ſhalt be for ever deprived of the beatificall ſight of God, wherein conſiſts the ſoveraigne good and life of the ſoule. Thou ſhalt never ſee light, nor the leaſt ſight of joy, but lie in a perpetuall priſon of utter darkneſſe, where ſhalbe no order, but horror: no voyce, but of blaſphemers and howlers: no noiſe, but of tortures and tortured: no ſociety, but of the devil and his angels, who being

being tormented themselves, shall have no other ease, but to wreak their fury in tormenting thee: where shalbe punishment without pity: misery without mercie: sorrow without succour: crying without comfort: mischief without measure: torment without ease: *where the worme dyeth not, and the fire is not quenched*: where the wrath of God shall seize on thy soule and body, as the flame of fire doth on the lump of pitch or brimstone. In which flame thou shalt ever be burning, and never consumed: ever dying, and never dead: ever roaring in the pangs of death, and never rid of those pangs, nor knowing end of thy paines. So that after thou hast endured them so many thousand yeares as there are grasse on the earth, or sands on the sea-shore, thou art no nearer to have an end of thy torments, then thou wast the first day that thou wast cast into them; yea so far are they from ending, that they are ever but beginning. But if after a thousand times so many thousand years, thy damned soul could but conceive a hope, that those her torments should have an end, this would be some comfort, to think that at length an end will come. But as oft as the mind thinketh of this word *never*, it is another hell in the midst of hell. Mark 9.44.

This thought shall force the damned to cry, *'ovai, 'ovai*, as much as if they should say, *'ouk 'esti, 'ouk 'esti*, O Lord *not ever, not ever* torment us thus. But their consciences shal answer them as an *eccho, 'esti 'esti, ever, ever.*

ever. Hence shall arise this dolefull ουαι, wo and alas for evermore.

This is that second death, the generall perfect fulnesse of all cursednesse and miserie which every damned reprobate must suffer so long as God and his Saints shall enjoy blisse and felicity in heaven for evermore.

Thus far of the miserie of man in his estate of corruption, unlesse that he be renewed by grace in Christ.

Now followes the knowledge of mans selfe, in respect of his state of regeneration by Christ.

## *Meditations of the state of a Christian reconciled to God in Christ.*

NOw let us see how happy a godly man is in his state of renovation, being reconciled to God in Christ.

The godly man, whose corrupt nature is renewed by grace in Christ, and become a new creature, is blessed in a three-fold respect: First, in his life: secondly, in his death: thirdly after death.

1. His blessednesse during this life, is but in part, and that consists in seven things:

a John 3. 5
b Gal. 4.26

1. Because he is conceived of the *a* Spirit, in the wombe of his *b* mother the Church:

c John 1. 13

and is *c born, not of bloud, nor of the will of the flesh, nor of the will of man but of God,*

d Gal. 4. 6, 7
2 Cor. 5. 8.
e Eph. 4. 23, 24
Col 3. 10.

who in Christ is his *d* Father: So that the *e Image of GOD his father* is renewed in him every day more and more.

2. He hath for the merits of Christs sufferings,

ſufferings all his ſins originall and actuall, with the guilt and puniſhment belonging to them *f* freely and fully forgiven unto him; & all the *g* righteouſneſſe of Chriſt as freely and fully imputed unto him: and ſo God is *h* reconciled unto him, and *i* approveth him as righteous in his ſight and account.

f Rom. 4. 8, 25 & 8. 1, 2. 1 Peter 2. 24
g Rom 4. 5, 19
h 2 Cor. 5. 19,
i Rom. 8. 33, 34

3. He is freed from Satans *k* bondage, and is made a *l* brother of Chriſt, a fellow *m* heire of his heavenly kingdome: and a ſpirituall *n* King and Prieſt, to offer up *o* ſpirituall ſacrifices to God by Jeſus Chriſt.

k Acts 26. 18 Epheſ. 2. 2.
l John 20. 17 Romanes 8. 16
m Rom. 8. 17
n Apoc. 1. 6
o 1 Peter 2 5. Malachi 3. 17.

4. God ſpareth him as a man ſpareth his owne ſon that ſerveth him: And this ſparing conſiſts,

In

1 Not taking notice of every fault, but bearing with his infirmities, *Exodus* 34. 6, 7. A loving father will not caſt his child out of doores in his ſickneſſe.

2 Not making his puniſhment when he is chaſtened, as great as his deſerts, *Pſalme* 103. 10.

3 Chaſtening him moderately, when hee ſeeth that hee will not by any other meanes be reclaimed, 2 *Samuel* 7. 14, 15. 1 *Corinth.* 11. 2.

4 Graciouſly accepting his endeavours notwithſtanding the imperfection of his obedience; and ſo preferring the willingneſſe of his minde before the worthineſſe of his worke, 2 *Corinth* 8. 12.

5 Turning

In
5 Turning the curses which he deserved, to crosses, and fatherly corrections; yea, all *p* things, all *q* calamities of this life, *r* death it self, *s* yea, his very sins, unto his good.

p Rom. 8. 28.
q Ps. 89. 31. 33. Ps. 97. 11. Heb. 12. 10. 2 Cor. 12. 7.
r 1 Cor. 3. 22. & 15. 54. 55. Heb. 2. 14. 15.
s Luk. 22. 31. 32. Ps. 51. 13. 14. Rom. 5. 20. 21.

5 God gives him his holy Spirit, which

1 *t* Sanctifieth him by degrees throughout: *u* so that he doth more and more dye to sin, and live to righteousnesse.

t 1 Thess. 5. 22.
u Rom. 8. 10.

2 Assures him of his *x* adoption, and that he is by grace the childe of God.

x Rom. 8. 16.

3 Encourageth him to come with *y* boldnesse and confidence into the presence of God.

y Heb. 4. 15. Ephes. 3. 12. Gal. 4. 16. Rom. 8. 15. 16. Zech. 12. 12.

4 Moveth him without fear, to say unto him, *Abba Father*.

5 Poureth into his heart the gift of sanctified prayer.

6 Perswadeth him, that both he and his prayers are accepted and heard of God for Christ his Mediatours sake.

Rom. 8. 16. 27.

7 Fills him with
1. Peace of conscience.
2. Joy in the holy Ghost: in comparison whereof all earthly joyes seeme vile and vain unto him.

Rom. 5. 1. and 14. 17. Rom. 5. 3. and 14. 17.

6 He hath a recovery of his *a* soveraignty over the creatures, which he lost by *Adams* fall: and from thence free *b* liberty of using all things which God hath not *c* restrained, so that he may use them with good *d* conscience. For to all things in heaven and earth, he hath a sure *e* title in this life: and he shall have the plenarie and peaceable

a Psal. 8. 5. &c. Heb. 2. 7. 8.
b 1 Cor. 9. 1. Rom. 4. 14. 1 Tim. 4. 2. &c.
c 1 Cor. 10. 19. 21.
d 1 Cor. 10. 21. 23. Heb. 2. 7.
e 1 Cor. 3. 23.

peaceable *f* poſſeſſion of them in the life to come. Hence, it is, that all reprobates are but uſurpers of all that they poſſeſſe, and have no *g* place of their own but hell.

*f* Mat. 25. 34. 1 Pet. 1. 4. &c.

*g* Acts 1. 25.

7 He hath the aſſurance of Gods fatherly care & protection, day and night over him. Which care conſiſteth in three things:

1 In providing all things neceſſary for his ſoul and body, concerning this life, and that which is to come: ſo that he ſhal be ſure ever, either to have enough, or patience to be content with that he hath.

Mat. 6. 31. 2 Cor. 12. 14. Pſal. 23. Pſ. 34. 9, 10.

2 In that God gives his holy angels, as miniſters, a charge to attend upon him alwayes for his good: yea, in danger, to *pitch their tents about him* for his ſafetie, where ever he be. Yea, Gods protection ſhall defend him as a *cloud by day, and as a pillar of fire by night:* and his providence ſhall hedge him from the power of the devil.

Heb. 1. 14. Pſal. 34. 7. Pſal. 91. 11. Iſa. 4. 5. Job 1. 10.

3 In that the eyes of the Lord are upon him, and his ears continually open, to ſee his ſtate, and to hear his complaint; and in his good time to deliver him out of all his troubles.

Pſal. 34. 15. Gen. 7. 1. Pſal. 33. 19.

Thus far of the bleſſed eſtate of the godly and regenerated man in this life. Now of his bleſſed eſtate in death.

### 2. *Meditations of the bleſſed eſtate of a regenerate man in his death.*

WHen God ſends death as his meſſenger, for the regenerated man, he meets him half the way to heaven; for his

his *a* conversation & *b* affection is there before him. Death is neither strange nor fearfull unto him. Not strange, because he *c* dyed daily: not fearful because whilest he lived, *hee was dead, and his life was d hid with Christ in God.* To die unto him therefore, is nothing else in effect, but to *e* rest from his labor in this world, to go *f* home to his *g* fathers house, unto the *h City of the living God, the heavenly Ierusalem, to an innumerable company of Angels, to the generall assembly and Church of the first born, to God the judge of all, and to the Spirits of just men made perfect, and to Iesus the mediatour of the new testament.* While his body is sick, his mind is sound: for God *i maketh all his bed in his sickneſſe*, and strengtheneth him with faith and patience upon his bed of sorrow. And when he begins to enter into the way of all the world, he giveth (like *k Iacob, Moſes* and *Ioſua*) to his children and friends, godly exhortations and counsels, to serve the true God, to worship him truly all the dayes of their life. His blessed soul breatheth nothing but blessings, & such speeches as savour a sanctified spirit. As his outward man decayes, so his inward man increaseth, and waxeth stronger. When the speech of his tongue faultreth, the sighs of his heart speak lowder unto God: when the sight of the eyes faileth, the holy Ghost illuminates him inwardly with abundance of spirituall light. His soul feareth not, *l* but is bold *to go out of the body, and to dwell with her Lord.* He sigheth out with m *Paul, Cupio diſſolvi, I desire*

a Phil. 3. 20
b Col. 3. 2.
c 1 Cor. 15. 31
d Col. 3. 3
e Apoc. 14
f 2 Chron. 5. 6
g John 14. 1
h Hebrews 12. 22, &c.
i Pſalme 41. 3
k Geneſis 49.
l 2 Cor 5. 8
m Phil. 4. 23

to

*to be dissolved, and to be with Christ.* And with n *David, As the Hart panteth after the water brookes, so panteth my soul after thee, O God: My soule thirsteth for God, for the living God: when shall I come and appeare before God?* He prayeth with the saints, o *How long, O Lord, which art holy and true?* p *Come Lord Iesus, come quickly.* And when the q appointed time of his dissolution is come, knowing that he goeth to his r Father and Redeemer in the peace of a good conscience, and the assured perswasion of the forgiveneſſe of all his sins, in the *bloud of the Lamb*: he sings, with blessed old *Simeon*, his * *Nunc dimittis, Lord, now letteſt thou thy servant depart in peace, &c.* and surrenders up his soul, as it were with his owne hands into the hands of his heavenly father saying with *David*, s *Into thy hands, O Father, I commend my soule; for thou haſt redeemed me, O Lord, thou God of truth.* And saying with *Steven*, t *Lord Iesus receive my ſpirit.* He no sooner yeelds up his sacred Ghost; but immediately the u holy angels who attended upon him from his birth unto his death, x carry and accompany his soul into heaven, as they did the soul of *Lazarus* into *Abrahams boſome* y which is the kingdome of heaven whither only good angels, and good workes do accompany the soul: the one to deliver their z charge the other to receive their a reward.

n Pſalme 42.2
o Apoc. 6. 10.
p Apoc. 22.20
q Job 14.5
r Pſalme 31.5.
* Luke 2.29 Pſalme 37.37 Iſa. 57.2
s Pſalme 31.5
t Acts 7.59
u Mark 18.10 Acts 12. 15 & 27. 23
x Luke 16.22
y Mat. 8.11 Luke 13.28. Acts 15.10,11 Epheſ. 1.10. Heb. 11.9,10,16 & 12. 22,23. Luke 19.9. & 9.31
z Pſalme 91.11 Hebrews 1. 14
a Apoc. 14. 13 & 22.12.

The body in convenient time, as the sanctified b temple of the holy Ghost, the c members of Christ nourished by his body, the

b 1 Cor. 6.19
c 1 Cor. 6.15 Mat. 26.26

d 1.Cor.6.20. 1 Pet.1.19. e 1 Thes.4.14. Act.7.6. & 8.2. f Dan.12.2. Joh.5.28,29. Luke 14.14. 1 Thes.4.16,17 Apoc.14.15.

the *d* price of the bloud of the Son of God, is by his fellow-brethren reverently layd to *e* sleep in his grave, as in the bed of Christ, in an assured hope to *f awake in the resurrection of the just*, at the last day to be partaker with the soul of life and glory everlasting. And in this respect not only the souls, but the very bodies of the faithfull also, are termed blessed.

Thus far the blessednesse of the soul and body of the regenerated man in death. Now let us see the blessednesse of his soul and body after death.

### 3. *Meditations of the blessed estate of the regenerated man after death.*

THis state hath three degrees:

1. From the day of death to the resurrection.

2. From the resurrection to the pronouncing of the sentence.

3. After the sentence, which lasts eternally.

As soon as ever the regenerated man hath yeelded up his soul unto Christ, the holy angels take her into their custody, and immediately *a* carry her into heaven: and there present her *b* before Christ, where she is crowned with a *c* crown of righteousnesse and glory: not which shee hath deserved by her good works; but which God hath promised of his free goodnesse to all those who of love have in this life unfainedly served

a Luke 16.22. b Heb.1.14. & 12.24. c 2 Tim.4.8. Apoc.2.10. 1 Pet.5.1.

ſerved him, and ſought his glory. Oh, what a joy will it be to thy ſoul which was wont to ſee but miſery and ſinners, now to behold the face of the God of glory? yea, to ſee Chriſt welcoming thee, as ſoon as thou art preſented before him by the holy angels, with an *Euge bone ſerve!* Wel done, and wel-come good and faithfull ſervant. &c. enter into thy maſters joy. And what joy will this be, to behold thouſand thouſands of Cherubins, Seraphins, Angels, Thrones, Dominions, Principalities, Powers: All the holy Patriarks, Prieſts, Prophets, Apoſtles, Martyrs, Profeſſours: and all the ſouls of thy friends, parents, husbands, wives, children, and the reſt of Gods ſaints, who departed before thee in the true faith of Chriſt, ſtanding before Gods throne in bliſſe and glory! If the Queen of *Sheba*, beholding the glory and attendance given to *Solomon*, as it were raviſhed therewith, brake out and ſaid, *Happy are thy men, happy are theſe thy ſervants, which ſtand ever before thee, and hear thy wiſedome*: How ſhall thy ſoul be raviſhed to ſee her ſelf by grace admitted to ſtand with this glorious companie, to behold the bleſſed face of Chriſt, and to hear all the treaſures of his divine wiſedome! How ſhalt thou rejoyce to ſee ſo many thouſand thouſands wel-coming thee into their heavenly ſocietie! for as they all rejoyced at thy converſion, ſo will they now be much more joyfull to behold thy coronation, and to ſee thee receive thy crown, which was laid up for thee againſt

Col. 1. 6. Epheſ. 1, 22.

1. King. 10.

Luke 15.

2 Tim. 4.8. against thy coming; for there the crown of martyrdome shall be put on the head of a martyr, who for Christs Gospel sake indured torments: the crown of virginitie on the head of a virgin which subdued concupiscence: the crown of pietie and chastitie on the head of them, who sincerely professed Christ, and kept their wedlock-bed undefiled: the crown of good works on the good almes-givers head who liberally relieved the poore: the crown of incorruptible glory on the head of those Pastors who by their preaching and good example have converted souls from the corruption of sin to glorifie God in holinesse of life. Who can sufficiently expresse the rejoycing of Apoc. 7.7. this heavenly company, to see thee thus crowned with glory, arrayed with the shining robe of righteousnesse; and to behold the palm of victory put into thy hand? O what gratulation will there be, that thou hast escaped all the miseries of the world, the snares of the devil, the pains of hell and obtained with them thy eternall rest and happinesse? for there every one joyeth as much in anothers happinesse as in his own, because he shall see him as much loved of God as himself. Yea, they have as many distinct joyes as they have compartners of their joy. And in this joyfull and blessed Apoc. 7.9. state, the soul resteth with Christ in heaven till the resurrection, when as the number of her fellow-servants & brethren be fulfilled, which the Lord termeth but a little season.

The second degree of mans blessednes

after death, is from the resurrection to the pronouncing of the finall sentence. For at the last day,

1. The elementary heavens, earth, and all things therein, shall be *a* dissolved and purified with fire. a 2 Pet. 3. 10, 12, 13.

2. At the *b* sound of the last trumpet, or voice of Christ, the Archangel, the very same bodies which the elect had before (though turned to dust and earth) shall rise again. And in the same instant, every mans soul shall re-enter into his own body, by vertue of the resurrection of Christ their head, and be made alive, & rise out of their graves, as if they did but awake out of their beds. And howsoever tyrants bemangled their bodies in pieces, or consumed them to ashes: yet shall the elect finde it true at that day, that *not an haire of their head is perished.* b 1 Cor. 15. 53. 1 Thes. 4. 16. John 5. 28. Ezech. 37. Rom. 8. 11. Rom. 5. 17. 1 Cor. 16. 22. Phi. 3. 10, 11. 1 Thes. 4. 17. Matth. 19. 30.

3. They shall come forth out of their graves like so many *Iosephs* out of prison, or *c Daniels* out of the lions dens, or *Ionahs* out of the whales belly. c Dan. 6. 23. 1 Thes. 4. 14. d Par est potestas Dei ad instituendos & restituendos homines. *Anathegor.*

4. All the bodies of the elect being thus made alive, shall rise in that *d* perfection of nature, whereunto they should have attained by their naturall temperament, if no impediment had hindered: and in that vigour of age, that a perfect man is at, about three and thirty years old, each, in their *e* proper sex: wherunto Divines think the Apostle alludeth, when he saith, *f Till we all come unto a perfect man, unto the measure of the age* (or stature) *of the fulnesse of Christ.* Whatsoever imperfection was before Psal. 65. 20. e *Tertul. de Resurrect. c. 6. Hier. Epi. 27. & 61. Aug. lib. 22 de civit. Dei cap. 17.* & omnes Theologi in 4. *Sent. dist. 44.* f Ephes. 4. 13. Ita communiter credunt Theologi in 4. *Sent. dist. 44. Vide Aug. de civit. Dei lib. 22. cap. 15. & 16.*

before in the body, (as blindneſſe, lameneſſe, crookedneſſe) ſhall then be done away. *Iacob* ſhall not halt nor *Iſaac* be blind nor *Leah* blear-eyed, nor *Mephibosheth* be lame: for if *David* would not have the blind and lame to come into his houſe; much leſſe will Chriſt have blindneſſe and lameneſſe to dwell in his heavenly habitation. Chriſt made all the blinde to ſee, the dumb to ſpeak, the deaf to hear, the lame to walk &c. that came to him to ſeek his grace on earth; much more will he heal all their imperfections, whom he will admit to his glory in heaven. Among thoſe tribes there is not one feeble; *but the lame man ſhall leap as an hart, and the dumb mans tongue ſhall ſing.* Pſ. 105. 37. Iſa. 35. 5. And it is very probable, that ſeeing God created our firſt parents not infants or old men, but of a perfect age or ſtature, their ἀνάπλασις, or new creation from death ſhall every way be more perfect then their πλάσις, or firſt frame of man, from which he fell into the ſtate of the dead. Neither is it like, that infancy being imperfection and old age corruption can well ſtand with the ſtate of a perfect glorified body.

5 The bodies of the elect being thus raiſed, ſhall have foure moſt excellent and ſupernaturall qualities. For,

1 They ſhall be raiſed in *c* power, whereby they ſhall for ever bee freed from all wants and weakneſſes, and inabled to continue, without the uſe of meat, drink, ſleep, and other former helps. *c* 1 Cor. 15. 43

2. In incorruption, whereby they ſhall never

never be subject to any manner of imperfections, blemish, sickness, or death.

3 In glory, whereby their bodies shall *d* shine as bright as the Sun in the firmament, and which being made transparent, their souls shall shine through, far more glorious then their bodies. Three glimpses of which glory were seen. First in *e Moses* face: secondly, in the *f transfiguration*: thirdly, in *g Stevens countenance*: Three instances & assurances of the glorification of our bodies at that glorious day. Then shall *David* lay aside his shepherds *h* weed, and put on the robe of the kings son *Iesus*, not *Ionathans*. Then every true *i Mordecai* (who mourned under the sackcloth of this corrupt flesh) shal be arrayed with the kings royal apparel: & have the crown-royall set upon his head, that all the world may see, *how it shall be done to him whom the King of kings delighteth to honour*. If now the rising of one Sun makes the morning so glorious, how glorious shall that day be, when innumerable millions of millions of bodies of saints and angels shall appear more glorious then the brightnesse of the Sun! the body of Christ in glory surpassing all.

d 1 Cor. 15, 41 Isa. 65, 20 *Aug. Ench. cap.* 90 Matth. 13. 43. Daniel 12, 3. Luke 9. 31. Zach. 9. 16. 1 Thess. 4. 17

e Exod. 34. 35 f Matth. 17. 2. g Acts 6, 15.

h 1 Sam. 18. 4.

i Hest. 6. 4.

4 In agility, whereby our bodies shall be able to* ascend, and to *meet the Lord at his glorious coming in the aire, as Eagles flying unto their blessed carcasse*. To this agility of the Saints glorious bodies, the prophet alludes, saying, *They shall renew their strength, they shall mount up with wings as Eagles,*

*Ubi volet spiritus, ibi erit & corpus. *Aug.*

Isaiah 40. 31. Wisd. 3, 7.

*Eagles, they shall run and not bee weary, they shall walk and not faint.* And to this state may that saying of *Wisedome* be referred: *In the time of their vision they shall shine, and run to and fro as sparks among the stubble.*

And in respect of these foure qualities *Paul* calleth the raised bodies of the elect * *spirituall*: for they shall be spirituall in qualities, but the same still in substance. And how soever sin and corruption make a man in this state of mortality, lower then angels; yet surely, when God shall thus *crown him with glorie and honour*, I cannot see how man shall be any thing inferiour to angels. For are they spirits? so is man also, in respect of his soul; yea, more then this, they shall have also a spirituall body *fashioned like unto the glorious body of the Lord Iesus Christ*; in whom mans nature is exalted by a personall union, into the glory of the Godhead, & individual societie of the blessed Trinity: an honour which he never vouchsafed angels. And in this respect man hath a prerogative above them; nay, they are but spirits appointed to be ministers unto the elect: and as many of them who at their first disdained this office, & would not keep their first standing, were for their pride hurled into hel. This lesseneth not the dignitie of angels, but extols the greatnesse of God's love to mankinde.

But as for all the elect, who at the second and sudden coming of Christ shal be found quick and living; the * fire that shall burn

* 1 Cor. 15. 46 Spiritualia post resurrectionem erunt corpora, non quia corpora esse desinunt, sed quia spiritu vivificante subsistunt. *Aug. lib. 13 de civit. Dei cap. 23*

Psal. 8. 5

Phil. 3. 21

Heb. 2. 16

Heb. 1. 14 Psal. 91. 11

Jude vers. 6 2 Pet. 2. 4

* 2 Pet. 3. 10 11, 12

up the corruption of the world, and the works therein, shall a *in a moment, in the twinkling of an eye,* overtake them, as it *b* finds them either grinding in the mill of provision, or walking in the fields of pleasure, or lying in the bed of ease: and so (burning up their drosse and corruption) of mortall make them immortall bodies: and this change shall be unto them in stead of death.

a 1 Cor. 15. 52
b Luke 17. 34

Then shall the soul with joyfulnesse greet her body, saying: Oh, wel met again my dear sister! How sweet is thy voyce! how comely is thy countenance, having lien hid so long in the clifts of the rocks, and in the secret places of the grave! Thou art indeed an habitation fit, not only for me to dwell in; but such as the holy Ghost thinks meet to reside in as his temple for ever. The winter of our afflictions is now past: the storm of our misery is blown over, & gone. The bodies of our elect brethren appear more glorious then the *Lili-flowers* on the earth: the time of singing *Hallelujah* is come: and the voyce of the trumpet is heard in the land. Thou hast been my *Yoke-fellow* in the Lords labour, and companion in persecutions and wrongs for Christ and his Gospels sake; now shall we enter together into our *Masters joy*. As thou hast born with me the crosse, so shalt thou now wear with me the crown. As thou hast with me sowed plenteously in tears so shalt thou reap with me abundantly in joy. O blessed, aye blessed be that God! who (when yonder reprobates spent their whole time in

The elect soul's Apostrophe to her body, at her first meeting in the resurrection.
Cant. 2. 14

in pride, fleshly lust, eating, drinking, and prophane vanities) gave us grace to joyn together in watching, fasting, praying, reading the scriptures, keeping his sabbaths, hearing sermons, receiving the holy communion, relieving the poore, exercising (in all humility) the works of piety to God, and walking conscionably in the duties of our calling towards men. Thou shalt also hear no mention of thy sins, for they are
a Psal. 32. 1 *a* remitted and covered; but every good work which thou hast done for the Lords sake, shall be rehearsed and rewarded.
b Dan. 9. 21. &c. Chear up thy heart, for thy *b* judge *is flesh of thy flesh, and bone of thy bone.*
c Luke 21. 28. *c* Lift up thy head, behold, these glorious angels, like so many *Gabriels*, flying towards us, to tell us, *That the day of our redemption is come*, and to convey us in the clouds to meet our redeemer in the aire. Loe, they are at hand.
d Cant 2. 10. verse 17 *d Arise therefore my Dove, my Love, my fair one, & come away.* And so like roes or young harts, they run with angels towards Christ over the trembling mountains of *Bether*.

e Luke 17. 34, 35, 36. 6 *e* Both quick and dead, being thus revived and glorified, shall forthwith (by the ministery of Gods holy angels) be gathered from all the quarters and parts of
f 1 Thes. 4. 17. the world, and *f caught up together in the clouds, to meet the Lord in the ayre*: and so shall come with him as a part of his glorious train, to
g 1 Cor. 6. 1, 3 *g* judge the reprobate and evil angels. The twelve Apostles shall sit upon twelve thrones (next Christ) to judge the twelve Tribes, who refused to hear

hear the Gospel preached by their ministery. And all the *h* Saints (in honour and order) shall stand next unto them as judges also, to judge the evil angels, & earthly minded men. And as every one of them received grace in this life, to be more zealous of his glory; and more faithfull in his service then others: so shall their *i* glory and reward be greater then others in that day.

h 1 Cor. 6. 2, 3

i Apoc. 22. 12. Rom. 2. 6. 2 Cor. 9. 6

*k* The place whither they shall be gathered unto Christ, and where Christ shall sit in judgement, shall be in the *l* aire, over the valley of *Iehosaphat*, by mount *Olivet*, neer unto Jerusalem, eastward from the temple, as it is probable, for foure reasons.

k Joh. 14. 4

l 1 Thes. 4. 17.

1. Because the holy Scripture seemes to intimate so much in plain words; *m I will gather all nations into the valley of Iehosaphat, and plead with them there. Cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Iehosaphat; for there will I sit to judge all the heathen round about.* *Iehosaphat* signifieth, *The Lord will judge.* And this valley was so called from the great victorie which the Lord gave *n Iehosaphat* and his people over the *Ammonites*, *Moabites*, and the inhabitants of *Mount Seir*. Which victorie was a type of the *finall victorie*, which Christ, the supreme Judge, shall give his elect over all their enemies in that place, at the last day, as all the Jews interpret it. See *Zach.* 14. 4, 5. *Psal.* 51. 1, 2, &c. all agreeing that the place shall be thereabouts.

m Joel 3. 2, &c. Verse 11, 12

n 2 Chro. 20. 26 Neer this valley was mount Moriah, where Abraham sacrificed Isaac, Gen. 22. Jacob saw angels ascending and descending on a ladder. Gen. 28 The angel put up his sword, and fire from heaven burnt the sacrifice in Araunahs floore, 2 Sam. 24 Solomon builded the temple 2 Chron. 3. 1 Christ preached the Gospel, suffered his passion, and entred into his glory. *Carth.* in Gen. 28.

2. Because, that as Christ was thereabouts

crucified, and put to open ſhame; ſo over that place, his glorious throne ſhould be erected in the aire, when he ſhall appear in judgement, to manifeſt his majeſty and glory: For it is meet that Chriſt ſhould in that place judge the world with righteous judgement, where he himſelf was unjuſtly judged and condemned.

3. Becauſe that ſeeing the angels ſhall be ſent *to gather together the elect from the four windes, from one end of heaven to the other*: It is moſt probable, that the place whither they ſhall be gathered to, ſhall be near *Jeruſalem*, and the valley of *Iehoſaphat*: which * *Coſmographers* deſcribe to be in the midſt of the ſuperficies of the earth. If the *termini a quibus*, be the foure parts of the world; the *terminus ad quem* muſt be about the Center.

4. Becauſe the angels told the diſciples that as they ſaw Chriſt aſcend from mount Olivet, which is over the valley of *Iehoſaphat*: ſo ſhall he in like manner come down from heaven. This is the opinion of *Aquinas*, and all the School-men, except *Lombard*, and *Alexander Hales*.

5. Laſtly, when Chriſt is ſet in his glorious throne, and all the many thouſands of his Saints and Angels, ſhining more bright then ſo many ſuns in glory, ſitting about him: and the body of o Chriſt in glory and brightneſſe ſurpaſſing them all: (the reprobates being ſeparated, and remaining beneath upon the earth; for the right hand ſignifieth a bleſſed, the left hand a curſed eſtate

* The ſea beyond Jordan, towards Tyrus, cutteth the midſt of the world. And *Ezechiel* ſaith of Jeruſalem, *In medio gentium poſui eam.* That from Sion, as from a center, the law ſhould be publiſhed to all nations, and there all nations ſhall be judged according to the law.

Rom. 2. 12
Acts 1. 11
*Richardus de villa nova.*
*Thom. in 1. Sent. Diſt. 47. 48.*
Mat. 25. 32
Jude verſ. 14
Apoc. 20. 11. 12
o Mat. 19. 28
*Hilar. in Cant. 2. 1*
*Anſelm in Mat. c. 15*

estate) Christ will first pronounce the sentence of absolution and blisse upon the Elect. First, because he will thereby increase p the grief of the reprobate that shall hear it. Secondly, to shew himself more prone to * mercy, then to judgement. And thus from his throne of majesty in the aire, he shall (in the sight and hearing of all the world) pronounce unto his Elect, q *Come ye blessed of my Father, inherit the kingdome prepared for you from the beginning of the world: for, &c.*

p Psal. 145. 8. Isa. 8, 22

* Ad poenas tardus Deus est, ad praemia velox.

q Mat. 25. 34

*Come ye*] Here is our blessed union with Christ; & by him with the whole Trinity.

*Blessed*] Here is our absolution from all sinnes, and our plenary endowment with all grace and happinesse.

*Of my Father,*] Here is the authour from whom, by Christ, proceeds our felicity.

*Inherite*] Here is our adoption.

*The kingdome*] Behold our birth-right and possession.

*Prepared*] See Gods fatherly care for his chosen.

*From the foundation of the world.*] Oh the free, eternall, unchangeable election of God!

How much are those souls bound to love God, who of his meere good will and pleasure, chose and loved them, before they *r had done either good or evil?*

r Rom. 9. 11

*For I was hungry, &c.*] O the goodnesse of Christ, who takes notice of all the good works of his children, to reward them. How great is his love to poore Christians, who takes every worke of mercie done to

them for his ſake, as if it had been done to himſelfe! ſ *Come ye to me, in whom ye have beleeved before ye ſaw me*: and whom ye have loved and ſought for, with ſo much devotion, and through ſo many tribulations, come now from labour to reſt, from diſgrace to glory, from the jaws of death, to the joyes of eternall life. For my ſake ye have been railed upon, t reviled and curſed. But now it ſhall appear to all thoſe curſed *Eſau's*, that you are the true *Iacobs* that ſhall receive your heavenly Fathers bleſſing: and bleſſed ſhall you be. Your u fathers, mothers, and neareſt kindred, forſook and caſt you off, for my truths ſake, which you maintained: but now my Father will be unto you x a Father, and you ſhall be his ſons and daughters for ever. You were caſt out of your lands and livings, and forſook all for my ſake, and the Goſpel: But that it may appear that you have not loſt your gain, but gained by your loſſe; in ſtead of an earthly inheritance and poſſeſſions, you ſhall poſſeſſe with me the inheritance of my heavenly kingdome, where you ſhall be for love, *Sons*; for birth-right, *Heirs*; for dignity, *Kings*; for holineſſe, *Prieſts*: and you may be bold to enter into the poſſeſſion thereof now, becauſe my *Father prepared* and kept it for you, ever ſince the firſt *foundation of the world was laid*.

ſ John 20.29. 1 Pet.1.8.

t Mat.5.11.

u Pſal.27.10. Mat.19.29.

x John 20.17 2 Cor.6.18.

Immediately after this ſentence of abſolution and benediction, every one receiveth his crown, which y *Chriſt the righteous Iudge* puts upon their heads, as the reward

y 2 Tim.4.8. 1 Pet.5.4. Apoc.4.5.

ward which he hath promiſed of his grace and mercy unto the faith and good works of all them *that loved that his appearing*. Then every one taking his ℨ crowne from his head, ſhall lay it down (as it were) at the feet of Chriſt, and proſtrating themſelves, ſhall with one heart and voice, in an heavenly ſort, and comfort, ſay, *Praiſe and honour, and glory, and power, and thanks, be unto thee, O bleſſed Lambe, who ſitteſt upon the throne, waſt killed, and haſt redeemed us to God by thy bloud, out of every kindred, and tongue, and people, and nation, and haſt made us unto our God, kings and prieſts, to reigne with thee in thy kingdome for evermore. Amen.* 1 Apoc 4. 10

Then ſhall they ſit in their *a* thrones and order, as judges of the reprobates and evil angels, by approving and giving teſtimony to the righteous ſentence and judgement of Chriſt, the ſupreme Judge. a 1 Cor. 6. 1. 2. 3. &c. Mat. 19. 28.

After the pronouncing of the reprobates ſentence and condemnation, Chriſt will performe two ſolemne actions.

1. The preſenting of all the elect unto his Father: b *Behold, O righteous Father, theſe are they whom thou gaveſt me; I have kept them, and none of them is loſt. I gave them thy Word, they beleeved it, and the world hated them, becauſe they were not of the world, even as I was not of the world. And now Father, I will that theſe whom thou haſt given me, be with me where I am, that they may behold my glory which thou haſt given me; and that I may be in them, and thou in me, that they may be made perfect in one: that the world may know* b John 17. 12. 14. 23. 24. &c. Joh. 12. 26.

*that thou hast sent me, and that thou hast loved them, as thou hast loved me.*

c 1 Cor. 15. 24 2. Christ shall c *deliver up the kingdome to God, even the Father*; that is, shall cease to execute his office of Mediatourship, whereby, as he is King, Priest, Prophet, and Supreme head of the church, he suppressed his enemies, and ruled his faithfull people by his Spirit, Word, and Sacraments; so that his kingdome of grace over his church in this world ceasing, he shall rule immediately as he is God, equall with the Father and the holy Ghost, in his kingdome of glory for evermore. Not that the dignity of his manhood shall be any thing diminished: but that the glory of his Godhead shall be more manifested: so that as he is God, he shall from thenceforth, in all fulnesse, without all externall means, rule all in all.

From this tribunall seat Christ shall arise, and with all his glorious company of elect Angels and Saints he shall go up triumphantly, in order and aray, unto the heaven of heavens, with such a heavenly noise and musicke, that now may that song d Psal. 47. 5. 6 of *David* be truly verified, d *God is gone up with a triumph, the Lord with the sound of the trumpets. Sing praises to God, sing praises, sing praises unto our King, sing praises; for God is the King of all the earth, he is greatly to be exalted.* And that marriage song of *John*: *Let us be glad and rejoyce, and give honour to him: for the marriage of the Lamb is come, and his Wife hath made her self ready, Alleluiah; for the Lord God omnipotent reigneth.*

The

The third and laſt degree of the bleſſed ſtate of a regenerate man after death, begins after the pronouncing of the ſentence, and laſteth eternally, without all end.

*Meditations of the bleſſed eſtate of a regenerated man in heaven, after he hath received his ſentence of abſolution, before the tribunall ſeat of Chriſt, at the laſt day of judgement.*

HEre my meditation dazeleth, and my pen falleth out of my hand: the one being not able to conceive, nor the other to deſcribe that moſt excellent bliſſe, and e *eternall weight* of glory (whereof *all the afflictions of this preſent life are not worthy*) which all the elect ſhall with the bleſſed Trinity enjoy, from that time that they ſhall be received with *f* Chriſt, as joynt-heirs, into that everlaſting kingdome of joy.

e 2 Cor. 4. 17. Rom. 8. 18.

f Rom. 8. 17.

Notwithſtanding, we may take a ſcantling thereof thus.

The holy ſcriptures ſet forth (to our capacity) the glory of our eternall and heavenly life after death, in foure reſpects:

1. Of the *Place*.
2. Of the *Object*.
3. Of the *prerogatives* of the elect there.
4. Of the *effects* of thoſe prerogatives.

### 1. *Of the Place.*

THe place is the g *heaven of heavens*, or the h *third heavens*, called paradiſe: whither Chriſt (in his humane nature) aſcended, *far above all viſible heavens*: i *The Bridegrooms* chamber, which by the firma-

g 1 Kings 8. h 2 Cor. 12. 2

i Pſal. 19. 5. Mat. 25. 10.

ment, and by an azured curtain, ſpangled with glittering ſtars, and glorious planets, is hid, that we cannot behold it with theſe corruptible eyes of fleſh. The holy Ghoſt (framing himſelf to our weaknes) deſcribes the glory of that place, which no man can eſtimate, by ſuch things as are moſt precious in the eſtimation of man: and therefore likeneth it to a great and holy city, named the k *heavenly Ieruſalem*: where *onely God, and his people, (who are ſaved and written in the Lambs book) do inhabite: all built of pure gold, like unto clear glaſſe or chryſtall: the walls of Iaſper ſtone: the foundations of the walls with twelve manner of precious ſtones, having twelve gates, each built of one pearle: three gates towards each of the foure corners of the world; and at each gate an angel,* (as ſo many porters,) *that no unclean thing ſhould enter into it: It is foureſquare, therefore perfect: the length, the breadth, and height of it are equall, 12000. furlongs every way, therefore glorious and ſpatious. Through the midſt of her ſtreets ever runneth a pure river of the water of life, as clear as chryſtall, therefore wholeſome. And of either ſide of the river, is the tree of life, ever growing, which bears twelve manner of fruits, and gives fruit every moneth: therefore fruitfull. And the leaves of the tree are healthfull to the nations: therefore healthy.*

k Apoc. 21. 2. &c. Ver. 24. & 27. Verſe 18. Verſe 11. Ver. 19. 20. Verſe 21. Verſe 13. Verſe 12. Verſe 27. Verſe 16.

l There is therefore no place ſo glorious by creation, ſo beautifull with delectation, ſo rich in poſſeſſion, ſo comfortable for habitation. For there the King is Chriſt: the law, is love: the honour, verity: the peace, felicity:

l Apoc. 21.

the

the life, eternity. There is light without darkneſſe; mirth, without ſadneſſe; health, without ſickneſſe; wealth, without want; credit, without diſgrace; beauty, without blemiſh; eaſe, without labour; riches, without ruſt; bleſſedneſſe, without miſerie; and conſolation, that never knoweth end. How truly may we cry out (with *David*) of this city, m *Glorious things are ſpoken of thee, O thou city of God!* and yet all theſe things are ſpoken but according to the weakeneſſe of our capacitie. For heaven exceedeth all this in glory, n *ſo far as that no tongue is able to expreſſe, nor heart of man to conceive the glory thereof,* as witneſſeth *Paul* who was in it, & ſaw it. O let us not then dote ſo much upon theſe woodden cotages & houſes of moulding clay, which are but the tents of ungodlineſſe, and habitations of ſinners! but let us look rather and long for this o *heavenly city, whoſe builder and maker is God,* which he (*who is not aſhamed to be called our God*) *hath prepared for us.*

m Pſal. 87. 3.

n 2 Cor. 12. 4. 1 Cor. 2. 5.

o Heb. 11. 10. Hebrewes 13. 6.

2. *Of the object.*

THe bliſſefull and glorious object of all intellectuall & reaſonable creatures in heaven, is the Godhead, in Trinity of perſons: without which there is neither joy, nor felicity, but the very fulneſſe of joy conſiſteth in enjoying the ſame. This object wee ſhall enjoy two wayes.

1. By a beatificall viſion of God.

2. By poſſeſſing an immediate communion with this divine nature.

o Visio Dei beatifica sola est summum bonum nostrum, *Aug. lib. de Trin c. 13.*
p Fecisti nos Domine ad te, & inquietum igitur est cor nostrum donec requiescat in te. *Aug. Conf. lib. 1 c. 3. &c.*

The o beatificall vision of God, is that only that can content the infinite mind of man. p For every thing tendeth to his center; God is the center of the soul: therefore (like *Noahs dove*) she cannot rest nor joy, till she returne and enjoy him.

Exod. 33. 15

All that God bestowed upon *Moses*, could not satisfie his minde, unlesse he might see the face of God. Therefore the whole church prayeth so earnestly, p *God be mercifull unto us, and blesse us, and cause his face to shine upon us.* When *Paul* once had seen this blessed sight, he (ever after) counted all the riches and glory in the world (in respect of it) to be but q dung; and all his life after was but a sighing out (*cupio dissolvi*) r I *desire to be dissolved, and to be with Christ.* And Christ prayed for all his elect in his last prayer, that they might obtain this blessed vision; s *Father, I will that they which thou hast given me, be* (where?) *even where I am* (to what end?) *that they may behold my glory, &c.* If *Moses* face did so shine when he had bin with God but forty dayes, and seen but his t *back-parts*; how shall we shine, when we shal see him u *face to face* for ever? and *know him as we are known, and as he is?* then shall this soul no longer be termed *Marah*, bitternesse; but *Naomi*, beautifulnesse; for the Lord shall turne her short bitternesse to eternall beauty and blessednesse, *Ruth* 1. 20.

p Psal. 67. 1 & 80. 1

q Phil. 3. 8, 11

r Phil. 1. 23

s John 17. 24

t Exod 24. 9 Exod. 33. 23

u 1 Cor. 13. 12

x 1 Cor. 3. 18

y 1 John 3. 2

The second means to enjoy this object is, by having an immediate & an eternal communion with God in heaven: this we have, first, by being (as members of Christ) united

to

to his manhood; & by the manhood personally united to the word, we are united to him, as he is God: & by his Godhead to the whole Trinity. Reprobates at the last day shal see God (as a just judge) to punish them: but (for lack of this communion) they shall have neither grace with him, nor glory from him. For want of this communion, the devils (when they saw Christ) cried out; x *Quid nobis tecum? What have we to doe with thee, O son of the most high God?* But (by the vertue of this communion) the penitent soul may boldly go and say unto Christ (as *Ruth* unto *Boaz*) y *Spread, O Christ, the wing of the garment of thy mercy over thine hand-maid: for thou art my kinsman.* This communion God promised z *Abraham*, when he gave him himselfe for his great reward. And Christ prayed for his whole a *Church* to obtain it. This communion S. *Paul* expresseth in one word, saying, b *That God shall be all in all unto us.* Indeed God is now all in all unto us, but by means, and in a small measure. But in heaven God himselfe immediately (in fulnesse of measure, without all means) will be unto us all the good things that our soules and bodies can wish or desire. He himselfe will be salvation and joy to our soules, life and health to our bodies, beauty to our eies, musick to our eares, honey to our mouths, perfume to our nostrils, meat to our bellies, light to our understanding, contentment to our wils, and delight to our hearts: and what can be lacking where c God himself will be the soul of our souls? yea, all the

x Mark 5.7.

y Ruth 3.9

z Gen. 15.1

a John 17.20, 21

b 1 Cor. 15.28

c Animæ animæ erit Deus, *Bern.* Non potest summas rerum conditor in se non habere, quæ rebus a se conditis dedit, quemadmodum sol aëris. *Hug. l. 4. de anima. cap. 35.*

strength,

ſtrength, wit, pleaſures, vertues, colours, beauties, harmony, and goodneſſe, that are in men, beaſts, fiſhes, fowles, trees, herbs, and all creatures, are nothing but ſparkles of thoſe things, which are in infinite perfection in God: And in him we ſhall enjoy them in a far more perfect and bleſſed manner. He himſelfe will then ſupply their uſe: nay, the beſt creatures (which ſerve us now) ſhall not have the honour to ſerve us then. There will be d *no need of the ſun, nor of the moone to ſhine in that city: for the glory of God doth light it.* No more will there be any need or uſe of any creature, when we ſhall enjoy the Creatour himſelfe.

d Apoc, 21. 23.

When therefore we behold any thing that is excellent in any creatures, let us ſay to our ſelves, How much more excellent is he who gave them this excellencie! When we behold the wiſdome of men, who overrule creatures ſtronger then themſelves; out-runne the ſun and moone in diſcourſe, preſcribing many yeares before, in what courſe they ſhall be eclipſed: let us ſay to our ſelves. How admirable is the wiſedome of God, who made men ſo wiſe! When wee conſider the ſtrength of whales and elephants, the tempeſt of windes, and terrour of thunder; let us ſay to our ſelves, How ſtrong, how mighty, how terrible is that God, that makes theſe mighty and fearfull creatures? When wee taſte things that are delicately ſweet, let us ſay to our ſelves, O how ſweet is that God, from whom all theſe creatures have recei-

Seneca de beneficiis l. 2. cap. 16

received this sweetnesse! When we behold the admirable colours which are in flowers, and birds, and the lovely beauty of women; let us say, How fair is that God, that made these so fair!

And if our loving God hath thus provided us so many excellent delights, for our passage through this e *bochim*, or valley of teares, what are those pleasures which he hath prepared for us, when we shal enter into the palace of our *Masters joy*? How shall our souls be there ravished with the love of so lovely a God? so glorious is the object of heavenly Saints; so amiable is the sight of our gracious Saviour. e Judges 2.5.

### 3. *Of the prerogatives which the elect shall enjoy in heaven.*

BY reason of this communion with *God*, the elect in heaven shall have foure superexcellent prerogatives:

1. They shall have the *f* kingdome of heaven for their *g* inheritance: and they shall be free *h* Denizens of the heavenly Jerusalem. Saint *Paul* (*i* by being a free citizen of Rome) escaped whipping; but they who are once free citizens of the heavenly Jerusalem, shall ever be freed from the whips of eternall torments. For this freedome was bought for us, not with a *k* great summe of money, but with the *l* precious bloud of the Son of God. f Mat. 25 g 1 Pet. 1.4 h Eph. 2.19 Heb. 12.22. i Acts 22.26 k Acts 22.28 l 1 Pet. 1.19

2. They shall be all *m* kings and priests (spiritual kings) to reign with Christ, & to triumph over Satan, the world, and reprobates: m Apoc. 5.10 1 Pet. 2.9. Rom. 16.20

n 1 Pet. 2. 5 Reb. 1. 5. 15

bates: And *n* ſpirituall prieſts to offer unto God the ſpirituall ſacrifice of *praiſe and thanksgiving* for evermore. And therefore they are ſaid to wear both crowns and robes. O what a comfort is this to poore parents that have many children! If they breed them up in the fear of God, to be true Chriſtians; then are they parents to ſo many kings and prieſts.

3. Their bodies ſhall ſhine as the brightneſſe of the ſun in the firmament: like the o Phil. 3. 21 p Mat. 13. 43 *o* glorious body of Chriſt, which *p* ſhined brighter then the ſun at noon, when it appeared to q *Paul*. A glimpſe of which glorious brightneſſe appeared in the bodies of q Acts 9. 3 r Luke 9. 31 Mark. 9. 3 r *Moſes* & *Elias*, transfigured with our Lord in the holy mount. Therefore (ſaith the Apoſtle) it ſhall ariſe a f 1 Cor. 15. 43, 44 f *glorious body*: yea, a ſpirituall body; not in ſubſtance, but in quality: preſerved by ſpirituall means, and having (as an angel) agility to aſcend or deſcend. Oh what an honour is it, that our bodies (falling more vile then a carrion) ſhould thus t 1 Thef. 4. 3 t ariſe *in glorie*, like unto the body of the Son of God!

4. Laſtly, they (together with all the holy angels) there keep (without any labour to diſtract them) a perpetuall ſabbath, to the glorie, honour, and praiſe of the aye bleſſed Trinity, for the creating, redeeming, and ſanctifying of the church: and for his power, wiſedome, juſtice, mercie and goodneſſe, in the government of heaven and earth. When thou heareſt a ſweet conſort of muſick, meditate how happy thou ſhalt be,

be, when (with the quire of heavenly Angels and Saints) thou ſhalt ſing a part in that ſpirituall *Allelujah*, on that eternal bleſſed ſabbath, where there ſhall be ſuch variety of pleaſures, and ſatiety of joyes, as neither know tediouſneſſe in doing, nor end in delighting.

4. *Of the effects of thoſe prerogatives.*

*From theſe prerogatives there will ariſe to the elect in heaven five notable effects.*

THey ſhall [u] know God with a perfect knowledge, ſo far as creatures can poſſibly comprehend the Creatour. For there we ſhall ſee the *Word*, the *Creatour*; and in the *Word*, all creatures that by the *Word* were created: ſo that we ſhall not need to learn (of the things which were made) the knowledge of him by whom all things were made. The excellenteſt creatures in this life are but as a [x] dark vail, drawn betwixt God and us; but when this vail ſhall be drawn aſide, then ſhall we ſee *God face to face, and know him as we are known.*

[u] 1 Cor. 13. 12 *Aug. ſoliloq. cap. 36.* Nihil notum in terra, nihil ignotum in cœlo.

[x] 1 Cor. 13. 12 2 Cor. 3. 16. Res veræ ſunt in mundo inviſibili, in mundo viſibili umbræ rerum. *Herm.*

We ſhall know the power of the Father, the wiſedome of the Son, the grace of the holy Ghoſt, and the indiviſible nature of the bleſſed Trinitie. And in him we ſhall know, not only all our friends (who died in the faith of Chriſt) but alſo all the faithfull that ever were, or ſhall be. For,

1. Chriſt tels the Jews, that they ſhal ſee [y] *Abraham, Iſaac, and Jacob, and all the prophets, in the kingdome of God*; therefore wee ſhall know them.

[y] Luke 13. 28.

2. *Adam*

2. *Adam* in his innocencie knew *Eve* to be
a Gen.2.23. a *bone of his bone, and flesh of his flesh*, assoon as he awaked. Much more then shall we know our kindred, when we shall awake perfected and glorified in the resurrection.

3. The apostles knew Christ after his re-
a Mat.27.53. surrection, and the a *Saints which rose with him, and appeared in the holy city.*

b Mat.17.4. 4. b *Peter, James,* and *John,* knew *Moses* and *Elias* in the transfiguration: how much more shall wee know one another, when we shall be all glorified?

c Luke 16.23 5. *Dives* knew c *Lazarus* in *Abrahams* bosome: much more shall the elect know one another in heaven.

d Mat.19.28 1 Cor.6.2.3 6. Christ saith, d That the twelve Apostles shall sit upon twelve thrones to judge (at that day) the twelve tribes: therefore they shall be known, and consequently the rest of the Saints.

e 1 Cor.13.12. *August. ad Italicam viduam, Ep.6.* 7. *Paul* saith, that at that day e *We shall know as wee are known of God*: and *Augustine* (out of this place) comforteth a widow, assuring her, that as in this life, she saw her husband with externall eyes, so in the life to come she should know his heart, and what were all his thoughts and imaginations. Then husbands and wives look to your actions and thoughts: *For all shall be made manifest one day*. See 1 Cor.4.5.

8. The faithfull in the old Testament
f Gen.25.8. 2 Kings 20.21. are said to be f gathered to their fathers: therefore the knowledge of our freinds remains.

g 1 Cor.13.6. 9 g *Love never falleth away*: therefore knowledge

ledge, the ground thereof, remains in another life.

10. Because the last day shall be *a declaration of the* h *just judgement of God,* when he shall reward i *every man according to his works*: and if every mans works bee brought to light, much more the worker. And if wicked men shall account for every k *idle word*, much more shall the idle speakers themselves be known. And if the persons be not known, in vain are the workes made manifest. Therefore (saith the Apostle) l *Every man shall appear to account for the works that he hath done in his body, &c.* See *Wisedome, chap* 5. *vers.* 1. Then the respect of diversities of degrees and callings in Magistracie, Ministerie and Oeconomy, shall cease; yea, m Christ shall then cease to rule, as he is Mediatour, and rule *all in all*, as he is God equall with the Father, and the holy Ghost.

h Rom. 2. 5.
i Apoc. 20. 12. Eccles. 12. 14. Rom. 2. 16.
k Mat. 12. 36.
l 2 Cor. 5. 10.
m 1 Cor. 15. 24. 28.

The greatest knowledge that men can attain unto in this life, comes as farre short of the knowledge which we shall have in heaven: as the knowledge of a n child that cannot yet speak plain, is to the knowledge of the greatest Philosopher in the world. They who thirst for knowledge, let them long to be Students of this Universitie. For all the o light by which we know any thing in this world, is nothing but the very shadow of God. But when we shal know God in heaven, we shall in him know the manner of the work of the creation, the mysteries of the work of our redemption: yea, so much

n 1 Cor. 13. 11.
o Lumen est umbra Dei, & Deus est lumen luminis. *Plato. Poli.* 6.

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n 1 Cor. 13. 11.

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much knowledge as a creature can possibly conceive and comprehend of the Creatour and his works. But whileſt we are in this
p Job 26. 14 life, we may ſay with *Iob*, p *How little a portion hear we of him?* And aſſure our ſelves
q Eccl. 43. 32 with *Syracides*, that q *there are hid yet greater things then theſe be, and that we have ſeen but a few of Gods works.*

r 1 Cor. 13. 12 2. They ſhall love God with a r *perfect and abſolute love*, as possibly a creature can do. The manner of loving God, is to love him for himſelf: the meaſure is to love him without meaſure. For in this life (*knowing God but in part*) we love him but in part: but when the elect in heaven ſhall fully know God, then they will perfectly love God, & for the infinite cauſes of love (which they ſhall know to be in him) they ſhall be infinitely raviſhed with the love of him.

3. They ſhall be filled with all manner
s Pſal. 16. 11 of divine pleaſures. s *At thy right hand* (ſaith *David*) *there are pleaſures for evermore. Yea*
t Pſal. 36. 8. t *they ſhall drink* (ſaith he) *out of the river of pleaſures.* For aſſoon as the ſoul is admitted into the actuall fruition of the beatificall eſſence of God, ſhe hath all the goodneſſe, beauty, glory and perfection of all creatures (in all the world) united together, & at once preſented unto her in the ſight of God. If any be in love, there they ſhall enjoy that which is more amiable: If any delight in fairneſſe, the faireſt beauty is but a duſky ſhadow to that: he that delights in pleaſure ſhal there find infinite varieties, without either interruption of grief, or diſtraction of

pain:

pain: he that loveth honour, shall there enjoy it without the disgrace of cankered envie: he that loveth treasure, shall there possesse it, and never be beguiled of it. There they shall have knowledge void of all ignorance: health, that no sickneſse shall impair: and life, that no death can determine. In a word, look how farre this wide world surpasseth for light, pleasures & comfort, the dark and narrow wombe wherein thou wast conceived a child: so much doth the world to come exceed in joyes, solace, and consolation, this present world. How happy then shall wee be, when this life is changed, and we thither translated?

4 They shall be repleniſhed with an unspeakable joy. u *In thy presence* (saith *David*) *is the fulnesse of joy.* And this joy shall arise chiefly from the vision of God, and partly from the sight of the holy angels, and blessed souls of just and perfect men, who are in blisse and glory with him.

u Psal 16. 11.

But especially from the blissefull sight of x *Jesus the Mediatour of the new Testament,* our *Emmanuel,* God made man. His sight will bee the chief cause of our blisse and joy. y If the *Israelites in Jerusalem so shouted for joy, that the earth rang again, to see* Solomon *crowned*; how shall the elect rejoyce in heaven, to see *Christ* (the true *Solomon*) adorned with glory? If z *John Baptist* at his presence *did leap in his mothers wombe for joy*, how shal we exult for joy, when he wilbe not only with us, but a in us in heaven? If the b *wise men* rejoiced so greatly to finde him, a *Babe, lying*

x Heb. 12. 24

y 1 Kings 1. 40

z Luke 1. 44

a John 17. 23

b Mat. 2. 10

*lying in a manger*: how great shall the joy of the elect be, to see him sit (as a King
c Luke 2. 28. in his celestiall throne? If c *Simeon* was glad to see him an infant in the temple, presented by the hands of the Priest: how great shall our joy be, to see him a King, ruling all things at the right hand of his Father!
d Luke 2. 46. If d *Ioseph* and *Mary* were so joyfull to find him in the midst of the Doctours, in the temple: how glad shall our soules be to see him sitting as Lord among angels in heaven? This is that joy of our master, which (as the Apostle saith) e *The eye hath not seen, the ear hath not heard, nor the heart of man can conceive*: which because it cannot enter into us, we shall enter it.

e Facilius dicere possumus quid ibi non sit, quam quid ibi sit. *Aug. de Sym. lib. 3. 2 Cor. 2. 9. Matt. 25. 21.*

5. Lastly, they shall enjoy this blisfull and glorious estate *for evermore*: Therefore it is termed *everlasting life*: and Christ saith
f Joh. 16. 22. f *That our joy shall no man take from us.* All other joyes (be they never so great) have an end.
g Hest. 1. 4. g *Ahasuerus* feast lasted 180 dayes: but he, and it, and all his joyes are gone. For mortall man to be assumed to heaven, to glory, to be associated to angels, to be sainted with all delights and joyes, (but for a time) were much; but to enjoy them for ever, without intermission or end, who can hear it, and not admire it! who can muse of it, and not be amazed at it! all the Saints of Christ (as soon as they felt once but a true taste of these eternall joyes) counted all the riches and pleasures of this life to be
h Phil. 3. 8. but h *losse* and *dung* in respect of that. And therefore (with unceasing prayers, fasting, alms-deeds

alms-deeds, tears, faith, and good life) they laboured to ascertain themselves of this eternall life: and (for the love thereof) they *i* willingly either sold or parted with all their earthly goods and possessions. i Act. 2. 45

*Christ* calleth all Christians, *Merchants*, Luk. 19. and eternall life a *precious pearl*, which a wise merchant will purchase, though *it cost him all that he hath*, Matth. 13.

*Alexander*, hearing the report of the great riches of the Eastern countrey, divided forthwith among his captains and souldiers, all his kingdome of *Macedonia*: *Hephæstion* asking him what he meant in so doing, *Alexander* answered, that he preferred the riches of *India* (whereof he hoped shortly to be master) before all that his father *Philip* left him in *Macedonia*. And should not Christians then prefer the eternal riches of heaven, so greatly renowned, (which they shall enjoy ere long) before the corruptible trash of the earth, which last but for a season. Plutarch. *Apoph. Regum.*

*Abraham* and *Sarah* left their own countrey and possession to k *look for a citie, whose builder and maker is God*: and therefore bought no land, but only a place of buriall. *Davi* preferred l *one day* in this place before a *thousand elsewhere*; yea, to be *a doorkeeper in the house of God, rather then to dwell in the richest tabernacles of wickednesse*. *Elias* earnestly *m* besought the Lord to receive his soul into his kingdome, and went willingly (though in n *a fiery chariot*) thither. *Paul* (having once seen heaven) continually k Heb. 11. 10. 15. 16. l Psal. 84. 10. m 1 King. 19. 4. n 2 King. 2. 11.

o *desired*

o Phil.1.24 o *desired to be dissolved, that he might be with Christ.* Peter (having espied but a glimpse of that eternall glory in the mount) wished that hee might dwell there all the dayes of his life, saying, p *Master, it is good for us to be here.* How much better doth Peter now think it to be in heaven it self? Christ (a little before his death) prayeth his Father q *to receive him into that excellent glory.* And the Apostle witnesseth, that (r *for the joy which was set before him*) *he endured the cross and despised the shame.* If a man did but once see those joyes (if it were possible) he would endure an hundred deaths to enjoy that happinesse but one day.

p Mat.17.4

q Joh.17.5

r Heb.12.2

Serm.31. de Sanctis. Saint *Augustine* saith, That hee would be content to endure the torments of hell, to gain this joy, rather then to lose it. *Ignatius* (*Pauls* scholler) being threatned (as he was going to suffer) with the crueltie of torments, answered with great courage and faith; * *Fire, gallowes, beasts, breaking of my bones, quartering of my members, crushing my body, all the torments of the divil together let them come upon me, so I may enjoy my Lord Iesus and his kingdome.* The like constancie shewed *Polycarp*, who could not by any terrours of any kinde of death, be moved to deny Christ in the least measure. With the like resolution answered *Basil* his persecutours, when they would terrifie him with death: I *will never* (saith he) *fear death which can do no more, then restore mee to him that made me.* If ſ *Ruth* left her own country, and followed *Naomi* her mother in

* Hier. in Catalogo. Iren. lib.5 cont. Valent.

Rufin. lib.4 cap.16

Nazian. de vita Basil.

ſ Ruth 1.16

law, to go and dwell with her in the land of *Canaan* (which was but a type of heaven) only upon the fame which ſhee heard of the God of Iſrael, (though ſhe had no promiſe of any portion therein) how ſhouldeſt thou follow thy holy mother, the *Church*, to go unto Chriſt into the heavenly *Canaan*; wherein God hath given thee an *eternall inheritance*, aſſured by an holy covenant, made in the word of God, ſigned with the bloud of his Son, and ſealed with his Spirit and Sacraments! This ſhall be thine eternall happineſſe in the kingdome of heaven; where thy life ſhall be a communion with the bleſſed *Trinity*; thy joy, the preſence of the lamb; thy exerciſe, ſinging; thy ditty, *Allelujah*; thy conſorts, Saints and Angels; where youth flouriſheth, that never waxeth old; beautie laſteth, that never fadeth; love aboundeth, that never cooleth; health continueth, that never ſlacketh; and life remaineth, that never endeth.

*Meditations directing a Chriſtian how to apply to himſelf without delay, the foreſaid knowledge of God and himſelf.*

THou ſeeſt therefore, O man, how wretched and curſed thy ſtate is, by corruption of nature without *Chriſt*: inſomuch, that whereas the Scriptures do liken wicked men unto lions, bears, bulls, horſes, dogs, and ſuch like ſalvage creatures, in their lives: it is certain, that the condition of an unregenerated man, is in his death more vile then a dog, or the filthieſt

filthiest creature in the world. For the beast (being made but for mans use) when he dieth, endeth all his miseries with his death. But man (endued with a reasonable and an immortall soul, made after Gods image to serve God) when he ends the miseries of this life, must account for all his misdeeds, and begin to endure those miseries that never shall know end. No creature but man is liable to yeeld (at his death) an account for his life. The brute creatures, not having reason, shall not be required to make any account for their deeds: and good Angels, though they have reason, yet shall they yeeld no account, because they have no sin. And as for evil angels, they are without all hope, already condemned: so that they need not make any further account. Man only in his death must bee Gods accountant for his life.

On the other side thou seest (O man) how happy and blessed thy estate is, being truely reconciled unto God in Christ, and that (through the restauration of Gods image, and thy restitution into thy soveraignty over other creatures) thou art in this life little inferiour to the angels, and shalt be in the life to come equall to the angels. Yea, (in respect of thy nature, exalted by personal union to the Son of God, and by him to the glory of the Trinity) superiour of the angels: a fellow brother with angels in spirituall grace, and everlasting glory.

Thou hast seen how glorious and perfect God is, and how that all thy chief bliss

and happineſſe conſiſteth in having an eternall communion with his Majeſtie.

Now therefore (O impenitent ſinner) in the bowels of *Chriſt Ieſus* I intreat thee; nay, I conjure thee, as thou tendreſt thine own ſalvation, ſeriouſly to conſider with me, how falſe, how vain, how vile are thoſe things which ſtill retain and chain thee in this wretched and curſed eſtate, wherein thou liveſt; and do hinder thee from the favour of God, and the hope of eternall life and happineſſe.

*Meditations on the hinderances which keep back a ſinner from the practice of pietie.*

THoſe hinderances are chiefly ſeven:

I. *An ignorant miſtake of the true meaning of certain places of the holy ſcriptures, and ſome other chiefe grounds of Chriſtian religion.*

The Scriptures miſtaken are theſe:

1. Ezech. 33. 14, 16. *At what time ſoever a ſinner repenteth him of his ſin, I will blot out all, &c.* Hence the carnall Chriſtian gathereth, *That he may repent when he will.* It is true, whenſoever a ſinner doth repent, God will forgive. But the text ſaith not. *That a ſinner may repent whenſoever he will,* but when God will give him *grace. Many* (ſaith the Scripture) *when they would have repented, were rejected; and* † *could not repent, though they ſought it carefully with teares.* What comfort yeelds this text to thee who haſt not repented, nor knoweſt whether thou ſhalt have grace to repent hereafter?

† Heb. 12. 17. Luke 13. 24, 25.

2. Matth.11.26. *Come unto me all you that labour, and are heavy laden, and I will give you rest.* Hence the lewdest man collects, *That he may come unto Christ when he list.* But he must know, that no man ever comes to
u 2 Pet.2.20, 21 Christ, but he, who (as *Peter* saith) u *Having known the way of righteousnesse, hath escaped the pollutions of the world, through the knowledge of our Lord and Saviour Iesus Christ.*
x Isa.1.18 Joh.6.35 x To *come unto Christ*, is *to repent and believe.* And this no man can do, except his heaven-
y Joh.6.44 ly Father y *draweth him* by his grace.

3. Rom.8.1. *There is no condemnation to them which are in Christ Iesus.* True; but they are such, *Who walk not after the flesh* (as thou doest) *but after the Spirit*, which thou didst never yet resolve to do.

4. 1 Tim.1.15. *Christ Iesus came into the world to save sinners, &c.* True: but such sinners, who, like *Paul*, are converted from their wicked life: not like thee, who still
z Tit.2.11,12 continuest in thy lewdnesse. For that z *grace of God which bringeth salvation unto all men teacheth us, that denying ungodlinesse, and worldly lusts, wee should live soberly, righteously, and godly in this present world.*

5. Prov.24.16. *A just man falleth seven times in a day, and riseth, &c.* (*In a day*) is not in the text: Which means, not falling into sin, but falling into trouble, which his malicious enemy plots against the just: and from which
a Psal.34.19 God *a* delivers him. And though it mean falling in, and rising out of sin; what is this to thee, whose falls all men may see every day? but neither God nor man can at any
tim-

time see thy rising again by repentance.

6. Isa.64.6. *All our righteousnesse are as filthy rags.* Hence the carnall Christian gathers, That seeing the best works of the best Saints are no better, then his are good enough; and therefore he needs not much grieve, that his devotions are so imperfect. But *Isaiah* means not in this place, the righteous works of the regenerate: as, fervent prayers in the name of God: charitable alms from the bowels of mercy: suffering in the Gospels defence, the spoil of goods, & spilling of bloud: and such works which *Paul* calls the b *fruits of the spirit*; But the Prophet, making an humble confession in the name of the Jewish church, when she had fallen from God to idolatrie, acknowledgeth, that whilest they were by their filthy sins separated from God, as lepers are by their infected sores and polluted cloathes from men; their chiefest righteousnesse could not be but abominable in his sight. And though our best works (compared with Christs righteousnesse) are no better then *unclean rags*: yet in Gods acceptation, for Christs sake, they are called c *White raiments*, yea, d *pure fine linnen and shining*; far unlike thy e leopards spots, and f filthy garment.

b Gal.5.22

c Apoc.3.18
d Apoc.19.8
e Jer.13.23
f Zach.3.4

7. Jam.3.2. *In many things we sin all:* True. But Gods children sin not in all things, as thou doest; without either *bridling their lusts*, or *mortifying their corruptions*. And though the reliques of sin remain in the deerest children of God, that they had need daily to crie, *Our Father which art in heaven; forgive us*

*our treſpaſſes*: Yet in the *g* new Teſtament none are properly called ſinners, but the unregenerate: but the regenerate, in reſpect of their zealous endevour to ſerve God in unfeigned holineſſe, are every where called *Saints*: inſomuch that Saint *Iohn* ſaith, that *h whoſoever is born of God, ſinneth not*; that is, liveth not in wilful filthineſſe, ſuffering ſin to reigne in him, as thou doeſt. Deceive not thy ſelf with the name of a *Chriſtian*: whoſoever liveth in any cuſtomary groſſe ſin, liveth not in the ſtate of grace. i *Let therefore*, ſaith *Paul*, *every one that nameth the name of Chriſt, depart from iniquitie.* The regenerate ſin, but upon frailty; they repent, and God doth pardon; therefore they k *ſin not to death.* The reprobate ſin maliciouſly, ſinfully, and delight therein: ſo that by their good will, ſin ſhall leave them, before they will leave it. They will not repent, and God will not pardon. Therefore their ſins are *mortall*, ſaith S. *Iohn*, or rather *immortall*, ſaith S. *Paul*, Rom. 2.5 It is no excuſe therefore to ſay, *We are all ſinners.* True Chriſtians (thou ſeeſt) are all Saints.

g Gal. 1.15. Rom. 5.8. Ioh. 9.31.

h 1 Joh. 3.9. 1 Joh. 5.18

i 2 Tim. 2.19

k 1 Joh. 5.16.

Ibid.

8. Luk. 23.43. The *thief* converted at the laſt gaſp, was received to *Paradiſe*. What then? If I may have but time to ſay when I am dying, *Lord have mercie upon me*, I ſhall likewiſe be ſaved. But what if thou ſhalt not? And yet 1 *many in that day ſhall ſay, Lord, Lord*, and *the Lord will not know them.* The thief was ſaved, for he repented: but his fellow had no grace to repent, & was damned. Beware therefore leſt truſting to

1 Mat. 7.22, 23.

*late repentance* at thy laſt end on earth, thou be not driven to repent too late without end in hell.

9. 1 John 1. *The bloud of Jeſus Chriſt cleanſeth us from all ſin.* And 1. John. 2. 1. *If any man ſin, we have an advocate with the Father, Jeſus Chriſt the righteous, &c.* Oh comfortable! But hear what S. *John* ſaith in the ſame place: *My little children, theſe things write I unto you, that ye ſin not.* If therefore thou leaveſt thy ſin, theſe comforts are thine, elſe they belong not to thee.

10. Rom. 5. 20. *Where ſin aboundeth, Grace did abound much more.* Oh ſweet! But hear what *Paul* addeth: *What ſhall we ſay then? ſhall we continue in ſin, that grace may abound? God forbid. How ſhall we that are dead to ſin, live any longer therein?* Rom. 6. 1. 2. This place teacheth us not to preſume: but that we ſhould not deſpair. None therefore of theſe promiſes, promiſeth any grace to any, but to the penitent heart.

The grounds of religion miſtaken, are.

I. From the doctrine of *Juſtification*, by faith only, a carnall Chriſtian gathereth, *That good works are not neceſſary*: He commends others that do good works, but hee perſwades himſelf, that he ſhal be ſaved by his faith, without doing any ſuch matter. But hee ſhould know, that though good works are not neceſſary to *juſtification*; yet they are neceſſary to *ſalvation*; for m *We are Gods workmanſhip, created in Chriſt Jeſus unto good works, which God hath predeſtinated that we ſhould walk in them.* Whoſoever therefore

m Eph. 2. 10

Faik Rhem. Teſt. Annot. in Eph. 2. 12

(in years of discretion) bringeth not forth good works after he is called, he cannot be saved: neither was he ever predestinated to life eternall. Therefore the Scripture saith, That n *Christ will reward every man according to his works.* Christ respects in the o Angels of the seven churches, nothing but their works; and at the last day he will give the heavenly inheritance only to them who have done *good works,* p *in feeding the hungry, cloathing the naked, &c.* At that day q *righteousnesse shall weare the crown.* No righteousnesse, no crown. No good works, (according to a mans talent) no reward from God, unlesse it be r *vengeance.* To be rich in good works, is the surest foundation of our assurance *f* to obtain *eternall life.* For, good works are the true fruits of a true faith; which apprehendeth Christ and his obedience, unto salvation. And no other faith *t* availeth in Christ, but that which *worketh by love*: And (but in the act of justification) that faith which *only justifieth,* is *u* never *only,* but *ever* accompanied with good works; as the tree with his fruits, the sun with his light, the fire with his heat, and water with his moisture. And the faith which doth not justifie her self by good works before men, is but x *a dead faith,* which will never justifie a mans soul before God. But a justifying faith y *purifieth the heart,* and z *sanctifieth* the whole man throughout.

n Rom. 2. 6
2 Cor. 9. 6
Apoc. 22. 12
o Apoc. 2. 2
p Mat. 25.
q 2 Tim. 4. 8
r Rom. 2. 8
f 1 Tim. 6. 19
t Gal. 5. 6
u Fides sola non est sola, fides sola justificat, ut oculus solus videt.
x Jam. 2. 26
y Acts 15. 9
z Acts 16. 18
1 Thes. 5. 23

II. From the doctrine of Gods *eternall* a *predestination,* and unchangeable *Decree,* he gathereth,

a Mat. 25. 34.
Eph. 1. 4
Rom. 8. 30

gathereth, *That if he be predestinated to be saved, he cannot but be saved: if to be damned, no means can do any good*: Therefore all works of piety are but in vain. But he should learn, *That God hath predestinated to the meanes, as well as to the end.* Whom therefore God hath predestinated to be saved, which is the *b* end, he hath likewise predestinated to be first *c* called, *justified, and made conformable to the image of his Sonne*, which is the means. *And they* (saith d Peter) *who are elect unto salvation, are also elect unto the sanctification of the Spirit.* If therefore upon thy calling thou conformest thy selfe to the *Word* and *example* of *Christ* thy master, and obeyest the good motions of the *holy Spirit*, in leaving sin, and living a godly life: then assure thy selfe that thou art one of those, who are *infallibly* predestinated to everlasting salvation. If otherwise, blame not Gods predestination, but thine own sin and rebellion. Do thou but return unto God, and God will graciously receive thee, as the father did the prodigall son; and by thy conversion it shall appear both to *e* angels and *f* men, that thou didst belong to his election. If thou wilt not, why should God save thee?

b 1 Pet. 1. 9

c Rom. 8. 29, 30. Joh. 15. 16

d 1 Pet. 1. 2. Noli te in Deo primum quærere, sed in Christo: in quo si te per fidem inveneris, certus esto te esse electum.

e Luke 15. 10

f Verse 24.

III. When a carnall Christian heares, *that man hath not free will unto good*, he looseth the reins to his owne corrupt will, as though it lay not in him to bridle or subdue it; *Implicitly* making God the authour of sinne, in suffering man to run into this necessity. But he should know, that God gave

*Adam* free-will to ſtand in his * integrity if he would: but man, abuſing his free-will, loſt both himſelf and it: Since the fall, man in his ſtate of corruption, hath free-will to evill, but not to good: for in this ſtate, g *We are not* (ſaith the Apoſtle) *ſufficient to think a good thought.* And God is not bound to reſtore us what we loſt ſo wretchedly, and make no more care to recover again. But aſſoon as a man is regenerated, the grace of God freeth his will unto good, ſo that he doth all the good things he doth with a free will: for ſo the Apoſtle ſaith, that h *God of his own good pleaſure worketh both the will and the deed in us,* who (as the Apoſtle expoundeth) i *cleanſe our ſelves from all filthineſſe of the fleſh and ſpirit, and finiſh our ſanctification in the fear of God.* And in this ſtate, every true Chriſtian hath free-will; and as he increaſeth in grace, ſo doth his will in freedome; for k *When the Son ſhall make us free, then ſhall we be free indeed*: And l *Where the Spirit of the Lord is, there is liberty*: For the holy Spirit drawes their minds not by *Coaction*, but by the *cords of love*, *Cant.* 1. 4. by *illuminating* their minds to know the truth, by *changing* their hearts to love the known truth, and by *enabling* every one of them (according to the meaſure of grace which he hath received) to doe the good which he loveth. But thou wilt not uſe the freedome of thy will ſo farre as God hath freed it: for thou doſt many times wilfully (againſt Gods law, to the hazard of thy ſoule) that which if the kings

* Magnus homo liberi arbitrii vires cum conderetur accepit, ſed eas peccando amiſit. *Aug. de ſpir. & lit. c.* 1. Eccleſ. 7. 29 Eccleſ. 15. 14 Homo male utens libero ſuo arbitrio, & ſe, & liberum ſuum arbitrium perdidit *Aug. Ench. ad Lau. c.* 30.

g 2 Cor. 3. 5

Per lapſum arbitrii libertas in nam alibus manet, in ſupernaturalibus amiſſa eſt, donec gratia reſtituatur.

h Phil. 2. 13 Acti agimus. The will is paſſive in receiving the firſt grace: afterward active in all good eſſe.

i 2 Cor. 7. 1.

k Ioh. 8. 36

Liberum arbitrium non niſi gratia Dei efficitur liberum. *Aug. ad Col. c.* 15.

l 2 Cor. 3. 17.

Voluntas humana non libertate gratiam conſequitur, ſed gratia libertatem. *Aug. de grat.*

kings law forbade (under the penalty of death, or losse of thy wordly state) thou wouldst not do. Make not therefore thy want of free-will unto good, to be so much the cause of thy sin, as thy want of a loving heart to serve thy heavenly Father.

IV. When the naturall man hears, *that no man (since the fall) is able to fulfill the law of God, and to keep all his commandements*: he boldly presumes to sin as others do: he contents himself with a few good thoughts, and if he be not altogether as bad as the worst, he concludes, that he is as truely regenerate as the best. And every voluntary refusall of doing good, or withstanding evil, hee counts the impossibility of the law. But he should learn, that though (since the fall) no man but Christ, who was both God and man, did, or can perfectly fulfill the whole law: yet every true Christian, as soon as he is regenerate, begins to keep all Gods commandements in truth, though he cannot in absolute perfection. Thus (with *David*) *they* m *apply their hearts to fulfill Gods commandements alwayes unto the end*. And then the n *spirit of grace*, which was promised to be more abundantly powred forth under the Gospel, helpeth them in their good endeavours, and assisteth them to do what he commands them to do. And in so doing, God accepteth their o *good will* and endeavour, in stead of perfect fulfilling of the law; supplying, out of the merits of Christ, who fulfilled the law for us, whatsoever wanteth in our obedi-

m Psal. 119. 112

n Joel 2. 28. 29 Zach. 12. 10. Quod jubet, juvat. *Aug.*

o 2 Cor. 8. 12.

ence. And in this respect S. *Iohn* saith, that
p 1 John 5.3 p *Gods commandments are not burthenous.* And
q Phil. 4.13 S. *Paul* saith, q *I am able to do all things through the help of him that strengtheneth me.* And
r Luke 1.6 *Zachariah* and *Elizabeth* are said r *to walk in all the commandments of the Lord without reproof.*
s John 15.10 Hereupon Christ s commends to his disciples, the care of keeping his commandments as the truest testimony of our love unto him. So far therefore doth a man love Christ, as he makes conscience to walk in his commandments: and the more unto Christ is our love, the lesse will our pains seem in keeping his law. The lawes curse (which under the old Testament was so terrible) is under the New (by the death of Christ) abolished to the regenerate. The rigour, which made it so unpossible to our nature before, is now to the new-borne so mollified by the Spirit, that it seems facile & easie. The Apostles indeed pressed on the unconverted Jews and Gentiles the impossibility of keeping the law, by ability of nature corrupted. But when they have to do with regenerated Christians, they require to the law (which is the rule of righteousnesse)
t Rom. 15.18 *true* t *obedience in word and deed:*
u Col. 3.5 *the* u *mortifying of their members:*
x Gal. 5.24 Rom. 6.12.13 *the* x *crucifying of the flesh, with the affections and lusts thereof:*
y Rom. 6.4 5 Rom. 8.11 y *resurrection to newnesse of life:*
z Gal. 5.25 z *walking in the Spirit,*
a 1 John 5.4. a *overcoming of the world by faith;* so that though no man can
b John 8.46 say as Christ, b *Which of you can rebuke me of sin?* yet every regenerated Christian can say of himself, which of you can rebuke me

of

of being an adulterer, whoremonger, swearer, drunkard, thief, usurer, oppressour, proud, malicious, covetous, prophaner of the holy Sabbath, a lyar, a neglecter of Gods publike service, and such like grosse sins? else he is no true Christian. When a man casts off the conscience of being ruled by Gods law, then God *c* gives him over to be led by his own lust, the surest signe of a reprobate sense. Thus the law, which since the fall, no man, by his own naturall ability, can fulfill, is fulfilled in truth of every true regenerated Christian, through the gracious assistance of *d* Christs holy Spirit. And this Spirit God will give to every Christian, that will pray for it, and encline his heart to keep his lawes.

c Rom. 1. 24. 28

d Rom. 8. 9. &c. *Augustinus optat ut Pelagius agnoscat, posse legem praestari per gratiam Christi, & pacem fore edicit.*

V. When the unregerated man heares that God e *delighteth more in the inward mind, then in the outward man*: Then he faineth with himself that all outward reverence and profession, is but either superstitious or superfluous. Hence it is, that he seldome kneeleth in the Church, that he putteth on his hat in singing of Psalmes, and the publike prayers, which the prophane Varlet would not offer to do, in the presence of a Prince, or a Nobleman. And so that he keep his minde unto God, he thinks he may fashion himself (in other things) to the world. He divides his thoughts, and gives so much to God, and so much to his own lust; yea, he will divide with God the Sabbath, and will give him almost the one halfe, and spend the other wholly in his own

e Luke 11. 13. Jam. 1. 26 *Deus magis delectatur affectu quam effectu, Ambr.*

owne pleasures. But know, O carnall man, that Almightie God will not be served by halfes, because hee hath created and redeemed the whole man. And as God detests the service of the outward man, without the inward heart, as hypocrisie; so he counts the inward service, without all external reverence, to be meere prophaneness: he requireth both in his worship. In prayer therefore bow thy knees, in witnesse of thy humiliation: lift up thine eyes & thy hands, in testimony of thy confidence: hang down thy head, and smite thy breast, in token of thy contrition: but especially, call upon God with a sincere heart; serve him *holily*, serve him f *wholly*, serve him *only*; for God and the prince of this world are two contrary masters; and therefore no man can possibly serve both.

f Mat. 6. 24

VI. The unregenerated Christian holds the *hearing of the Gospel preached, to bee but an indifferent matter*: which he may use, or not use, at his pleasure: but whosoever thou art, that wilt be assured in thy heart, that thou art one of Christs *elect sheep*, thou must make a speciall care and conscience (if possibly thou canst) to hear Gods word preached. For first, the preaching of the Gospel is the chief ordinary means which God hath appointed to convert the soules of all that hee hath g *predestinated to be saved*: therefore it is called, h *The power of God unto salvation, to every one that beleeveth*. And where this divine ordinance is not, i *the people perish*: and whosoever shall refuse it

g Act. 13. 48
h Rom. 1. 16
i Pro. 29. 18

k it

k *it shall be more tolerable for the land of Sodome and Gomorrah in the day of judgement, then for those people.* Secondly, the preaching of the Gospel is the l *Standard, or Ensigne of Christ*; to which all souldiers and elect people must assemble themselves. When this ensigne is displayed, as upon the Lords day, he is none of Christs people that m flocks not unto it: neither shall any drop of the n rain of his grace light on their souls. Thirdly, it is the ordinary means by which the holy Ghost o begetteth faith in our hearts, without p which we cannot please God. If the hearing of *Christs voice* be the chief mark of Christs *elect* q *sheep*, & of the r *Bridegrooms* friend: then must it be a fearfull mark of a reprobate * goat, either to neglect or contemn to hear the preaching of the Gospel. Let no man think this position foolish, for s *by this foolishnesse of preaching, it pleased God to save them which beleeve.* Their estate is therefore fearfull, who live in peace, without caring for the preaching of the Gospel. Can men look for Gods mercy, and despise his means? t *He* (saith Christ of the preachers of his Gospel) *that despiseth you, despiseth mee.* u *He that is of God, heareth Gods word; ye therefore hear them not, because ye are not of God.* Had not the x Israelites heard *Phineas* message, they had never wept. Had not the Baptist preached, the Jews had never y mourned. Had not they who crucified Christ heard *Peters* z sermon. their hearts had never been pricked. Had not the Ninivites heard a *Ionas* preaching, they

k Matth. 11. 24
l Isa. 11. 12.
m Isa. 2. 2. 3.
n Zach. 14. 17.
o Rom. 10. 14.
p Heb. 11. 6.
q John 10. 27.
r John 3. 29
* Heb. 2. 3 John 8. 47.
s 1 Cor. 1. 21.
t Luke 10. 16.
u John 7. 47.
x Judg. 2. 1. 2. 4.
y Luk. 7. 32. 33.
z Acts 2. 37
a Jonas 3. 5

they had never repented: and if thou wilt not *b* hear and *c* repent, thou ſhalt never be ſaved.

b Prov. 28. 9
c Luke 3. 3

VII. The opinion that the Sacraments are but *bare ſignes and ſeals of Gods promiſe and grace unto us*, doth not a little hinder piety: whereas indeed, they are ſeals as well of our ſervice and obedience unto God: which ſervice if we perform not unto him, the Sacraments ſeal no grace unto us. But if wee receive them upon the reſolution to be his faithfull and penitent ſervants, then the Sacraments doe not only ſignifie and offer, but alſo ſeal and exhibit indeed the inward ſpirituall grace which they outwardly promiſe and repreſent. And to this end Baptiſme is called d *the waſhing of regeneration, and renewing of the holy Ghoſt*; and the Lords Supper, e *the communion of the body and bloud of Chriſt*. Were this truth beleeved, the holy Sacrament of the Lords Supper would be ofner, and with greater reverence received.

d Tit. 3. 5
e 1 Cor. 10. 16

VIII. The laſt and not the leaſt block, whereat piety ſtumbleth in the courſe of religion, is, *by adorning vices with the names of vertues*; & to call drunken carowſing, drinking of healths; ſpilling of innocent bloud, valour; gluttony, hoſpitality; covetouſneſſe, thriftineſſe; whoredome, loving a miſtreſſe; ſimonie, gratuity; pride, gracefulneſſe; diſſembling, complement; children of *Belial*, good fellows; wrath, haſtineſſe; ribaldry, mirth. So on the other ſide, to call ſobriety in words and actions, hypocriſie; almsdeeds,

deeds, vain-glory; devotion, ſuperſtition; zeal in religion, puritaniſme; humility, crouching; ſcruple of conſcience, preciſeneſſe; &c. And whiles thus wee call *evil good*, and *good evil*; true *Pietie* is much hindred in her progreſſe. And thus much of the firſt hinderance of *Pietie*, by miſtaking the true ſenſe of ſome ſpeciall places of Scripture, and grounds of Chriſtian religion.

*The ſecond hinderance of pietie.*

2. *The evil example of great perſons.* The practice of whoſe prophane lives they prefer, for their imitation, before the precepts of Gods holy word. So that when they ſee the greateſt men in the State, and many chief gentlemen in their countrey, to make neither care nor conſcience to hear Sermons, to receive the communion, nor to ſanctifie the Lords Sabbath, &c. but to be ſwearers, adulterers, carowſers, oppreſſors, &c. then they think that the uſing of theſe holy ordinances, are not matters of ſo great moment: for if they were ſuch great & wiſe men would not ſet ſo little by them. Hereupon they think that religion is not a matter of neceſſity. And therefore where they ſhould (like Chriſtians) row againſt the ſtream of impiety toward heaven, they ſuffer themſelves to be carried with the multitude down-right to hel; thinking it impoſſible, that God will ſuffer ſo many to be damned. Whereas if the God of this world had not blinded the eyes of their mindes, the holy

holy Scriptures would teach them, that,
f 1 Cor. 1. 20 f *Not many wise men after the flesh, not many mighty, not many noble are chosen, &c.* but
g Mat. 11. 5 that for the most part, the g *poore receive the*
h Mat. 19. 23, 24 *Gospel*, and that h *few rich men shall be saved:*
i Mat. 22. 14 And that howsoever i *many are called*, yet *the chosen are but few.* Neither did the multitude ever save any from damnation. As God hath advanced men in greatnesse above others: so doth God expect that they in religion and pietie should go before others: otherwise, greatnesse abused (in the time of
Potentes potenter cruciabuntur. Sap. their stewardship) shall turn to their great condemnation, in the day of their accounts. At what time sinfull, great and mighty men, as well as the poorest slaves and bondmen,
k Apoc. 6. 15, 16, &c. shall wish, that k *the rocks and mountains shall fall upon them, and hide them from the presence of the judge, and from his just deserved wrath.* It will prove but a miserable solace, to have a great company of great men partakers with thee of thine eternall torments. The multitude of sinners doth not extenuate, but aggravate sin, as in *Sodom.* Better it is therefore with a few to be saved in the ark, then with the whole world to be drowned in the floud. Walk with the few
l Matth. 7. 13 godly, in the Scriptures l *narrow* path, to
m Exod. 23. 2 heaven; but crowd not with the m godlesse multitude, in the broad way to hell. Let not the examples of irreligious great men hinder thy repentance: for their greatnesse cannot at that day exempt themselves from their own most grievous punishments.

*The*

*The third hinderance of Piety.*

3 *The long escaping of deserved punishment* in this life. n *Because sentence* (saith *Solomon*) *is not speedily executed against an evil worker, therefore the hearts of the children of men are fully set in them to do evill: not knowing that the bountifulnesse of God* o *leadeth them to repentance.* But when his patience is abused, and mans sins are ripened, his justice will at once both p begin and make an end of the sinner: and he will recompence the slownesse of his delay with the grievousnesse of his punishment. Though they were suffered to run on the score all the dayes of their life: yet they shall be sure to pay the utmost farthing at the day of their death. And whilest they suppose themselves to be free from judgement, they are already smitten with the heavyest of Gods judgements; *a* q *heart that cannot repent.* The stone in the reines, or bladder, is a grievous pain that kils many a mans body: but there is no disease to the stone in the heart, whereof r *Nabal* died, and killeth millions of souls. They refuse the tryall of Christ and his crosse: but they are stoned by hells executioner to eternall death.

n Eccles. 8. 11

o Rom. 2. 4. 1 Pet. 3. 10

p 1 Sam. 3. 12 Ezech. 39. 8.

q Rom. 2. 5. ἀμετανόητον καρδίαν. Cor pœnitere nesciam.

r 1 Sam. 25

Because many Nobles and Gentlemen are not smitten with present judgement, for their *outragious swearing, adultery, drunkennesse, oppression, prophaning of the Sabbath,* and disgracefull neglect of Gods worship and service; they begin to doubt of divine providence & justice. Both which two eyes they would

would as willingly put out in God, as the
f Judg.16.21 Philistines bored out the *f* eyes of *Sampson*. It is greatly therefore to be feared, lest they will provoke the Lord to cry out against them, as *Sampson* against the Philistines, by neglecting the law, and walking after their own hearts: They put out (as much as in them lieth) the eyes of my *providence* and
t Judg. 16. 26 &c. *justice*. Lead me therefore to these chief *t* pillars, whereupon the realme standeth; that I may pull the realm upon their heads, and be at once avenged of them for my two eyes. Let not Gods patience hinder thy repentance: but because he is so patient, therfore do thou the rather repent.

*The fourth hindrance of Pietie.*

4. *The presumption of Gods mercie.* For when men are justly convinced of their sins, forthwith they betake themselves to this shield, *Christ is mercifull*; so that every sinner makes Christ the patron of his sin; as though he had come into the world to bol-
u 1 John 3.8 ster sin, and not to destroy the u *works of the devil*. Hereupon the carnall Christian presumeth, that though he continueth a while longer in his sin, God will not shorten his daies. But what is this, but to be an implicite Atheist? Doubting that either God seeth not his sins, or if he doth, that he is not just: for if he beleeveth that God is just, how can he think that God, who for sin so severely punisheth others, can love him, who still loveth to continue in sin? True it is, Christ is merciful. But to whom?

only

only to them that repent, x *and turne from iniquity in Iacob.* But y *if any man blesse himselfe in his heart, saying, I shall have peace, although I walk according to the stubbornesse of mine own heart, thus adding drunkennesse to thirst: the Lord will not be merciful to him, &c.* O mad men, who dare blesse themselves, when God pronounceth them accursed! Look therefore how far thou art from finding repentance in thy selfe, so far art thou from any assurance of finding mercy in Christ. z *Let therefore the wicked forsake his wayes, and the unrighteous his own imaginations, and return unto the Lord, and he will have mercy upon him: and to our God, for he is very ready to forgive.*

x Isa. 59.20
y Deut 29.19

Non delinquenti, sed peccata relinquenti condonat Deus.

z Isa. 55.7.

Despaire is nothing so dangerous as presumption. For we read not in all the Scriptures, of above three or foure, whom roaring despair overthrew: but secure presumption hath sent millions to perdition without any noyse. As therefore the *a* damsels of Israel sang in their dances, *Saul hath killed his thousands, & David his ten thousands*: so may I say, that despaire of Gods mercy hath damned thousands, but the * presumption of Gods mercy hath damned ten thousands, and sent them quick to hel, where now they remaine in eternall torments, without all helpe of ease, or hope of redemption. God spared the *b* thief, but not his fellow. God spared one, that no man might despaire: God spared but one, that no man should presume. Joyfull assurance to a sinner that repents: no comfort

a 1 Sam. 18

* Metuendum est ne te occidat spes; & cum multum speres demisericordia, incidas in judicium. *Aug.*

b Luke 23 Latronis exemplum non est exemplum imitationis, sed consolationis.

to

to him that remains impenitent. God is infinite in mercy, but to them onely, who turn from their sins, to serve him in *holinesse*: *Without which no man shall see the Lord*, *Heb.* 12. 14. To keep thee therefore from the hinderance of presumption, remember,
e John 5. 45. that as Christ is a Saviour, so *Moses* is an accuser. Live therefore as though there were no Gospel, die as though there were no Law. Passe thy life, as though thou wert under the conduct of *Moses*: depart this life, as if thou kneweſt none but Christ,
*Qui dat pœnitenti veniam, non dabit peccanti pœnitentiam. *Aug.* and him crucified; * Presume not, if thou wilt not perish: repent, if thou wilt be saved.

*The fifth hinderance of pietie.*

5 *Evill company*, commonly termed *Good fellowes*, but indeed, the devils chief instruments to hinder a wretched sinner from repentance and pietie. The first signe of Gods favour to a sinner, is to give him grace to forsake evil companions: such who wilfully continue in sinne, contemne the meanes of their calling: gybing at the sincerity of profession in others, and shaming Christian religion
d Psal. 1. 1. by their owne prophane lives. These d *sit in the seat of the scorners*. For as soon as God admits a sinner to be one of his peo-
e Apoc. 18. 4. ple, he bids him e *come out of Babylon*. Every lewd company is a Babylon; out of which let every childe of God either keepe himselfe, or if he be in, thinke that he heares his Fathers voyce sounding in his eare, *Come out of Babylon my childe*.

Assoone

Assoone as Christ looked in mercie upon *Peter*, *f* he went out of the company that was in the high priests hall, *and wept bitterly* for his offence. *David* vowing (upon recovery) a new life, said; g *Away from me all you workers of iniquity, &c.* As if it were impossible to become a new man, till he had shaken off all old ill-companions. The truest proof of a mans religion, is the qualitie of his companions. Prophane companions are the chief enemies of pietie, and quellers of holy motions. Many a time is poore Christ (offering to be new born in thee) thrust into the stable; when these lewd companions, by their drinking, playes and jests, take up all the best rooms in the *h Inne* of thy heart. Oh let not the company of earthly sinners hinder thee from the society of heavenly saints and angels.

f Luke 22.62

g Psal.6.8

h Luke 2.7

*The sixth hinderance of pietie.*

6. *A conceited fear, lest the practice of piety should make a man* (especially a young man) *to wax too sad and pensive:* whereas indeed none can better joy, nor have more cause to rejoyce then the pious and religious Christian. For assoon as they are i *justified by faith, they have peace with God*, then which there can be no greater joy. Besides, they have already the kingdome of *Grace* descended into their hearts; as an assurance that in Gods good time they shall ascend into his kingdome of *Glory*. This *k* kingdome of grace consists in three things. First, *Righteousnesse*: for having

i Rom.5.1

k Rom.14.17

having *Christs* righteousnesse to justifie them before God, they endevour to live righteously before men. Secondly, *Peace*: for the peace of conscience inseparably followes a righteous conversation. Thirdly, *the joy of the holy Ghost*; which joy is only felt in the peace of a good conscience, and is so great, that it l *passeth all understanding*. No tongue can expresse it, no heart can conceive it, but only he that feels it. This is that *fulnesse of joy* which m Christ promised his disciples in the midst of their troubles, *a joy that no man could take from them*. The feeling of this joy, *David* upon his repentance begged so earnestly at the hands of God: n *Restore to me the joy of thy salvation*. And if the Angels in heaven o rejoyce so much at the conversion of a sinner; the joy of a sinner converted must needs be exceeding great in his own heart. It is p *worldly sorrow* that snows so timely upon mens heads, and fills the furrowes of their hearts with the sorrowes of death. The *godly sorrow* of the godly (when God thinks it meet to try them) causeth in them *repentance not to be repented of*: for it doth but further their salvation. And in all such tribulation they shall be sure to have the q holy Ghost to be their *Comforter*: who will r make our *consolations to abound through Christ, as the sufferings of Christ shall abound in us*. But whilest a man liveth in impiety, he hath s *no peace*, saith *Esay*: his *laughter is but madnesse* (saith t *Solomon*:) *his riches are but* u *clay*, saith *Abakuk*: nay, the Apostle

l Phil.4.7
m John 16.24
verse 22
n Psal.51.12
o Luke 15.7.10
p 2 Cor.7.10
q Joh.14.16,17
r 2 Cor.1.5
s Isa.57.21
t Eccles.2.2
u Abak.2.6

A poſtle eſteemes them no better then x *dung* (in compariſon of the pious mans treaſure:) y all his *joyes* ſhall end in *Woes*, ſaith Chriſt. Let not therefore this falſe fear hinder thee from the practice of pietie. Better it is to go ſickly (with *Lazarus*) to heaven, then ful of mirth and pleaſure (with *Dives*) to hel. Better it is to mourn for a time with men, then to be tormented for ever with devils.

x Phil. 3. 8

y Luke 6. 25

*The ſeventh hinderance of pietie.*

7. And laſtly, *The hope of long life.* For, were it poſſible that a wicked liver thought this yeare to be his laſt yeare, this moneth his laſt moneth, this week his laſt week, but that he would change and amend his wicked life? No verily he would uſe the beſt means to repent, and to become a new man. But as the rich man in the goſpel promiſed himſelf z many years to live in eaſe, mirth, and fulneſſe, when he had not one night to live longer: ſo, many wicked Epicures falſly promiſe themſelves the age of many years, when the threed of their life is already almoſt drawn out to an end. So *Jeremy* aſcribes the cauſe of the Jews ſins and calamities to this, that ſhe a *remembred not her laſt end.*

Fleres ſi ſcires unum tua tempora menſem: Rides quum non ſit forſitan una dies. *Tib. morus.*

z Luk. 12. 19, 20

a Lam. 1. 9

The longeſt ſpace betwixt a mans comming by the womb, and going by the grave, is but ſhort; for b *Man that is born of a woman, hath but a ſhort time to live.* He hath but *a few dayes*, and thoſe full of nothing but *troubles.* And, except the practice of pietie, how much better is the ſtate of the child that yeſterday

b Job 14. 1

yesterday was baptized, and to day is buried, then *Methusalems*, who lived nine hundred sixtie nine years, and then died? Of the two, happier the babe, because he had lesse sin, and fewer sorrows. And what now remains of both, but a bare remembrance? What trust should a man repose in long life, seeing the whole life of man is nothing but a lingring death; so that as the Apostle protests, *c* a man *dieth dayly*. Hearken in thine eare, O secure fellow, thy life is but a *d* puffe of breath in thy nostrils, trust not to it. Thy soul dwels in a house of clay, that will fall ere it be long, as may appear by the dimnesse of thy eyes, the deafnesse of thy eares, the wrinkles in thy cheeks, the rottennesse of thy teeth, the weakenesse of thy sinews, the trembling of thy hands, the loosenesse of thy bones, the shortnesse of thy sleep; and every gray hair, as so many summoners, bids thee prepare for thy long home. Come, let us in the mean while walk to thy fathers coffin, break open the lid, and see here, how *that* e *corruption is thy father, and the worm thy mother and sister*: seest thou how these are? so must thou be ere long. Fool, thou knowest not how soon: the hour-glasse runneth apace, and in all places; Death in the mean while waiteth for thee.

Quotidie morimur, quotidie enim demitur pars vitæ, & tunc quoque cum crescimus, vita decrescit. *Vives.*

c 1 Cor. 15. 31

d Esa. 2. 22

e Job 17. 14

Homo est fatuus usque ad quadragesimum annum, deinde ubi agnovit se esse fatuum, vita consumpta est. *Luther.*

The whole life of man (save what is spent in Gods service) is but a foolerie: for a man lives fourtie years before hee knows himself to bee a fool: and by that time he feels his folly, his life is finished.

Heark

Heark (*Husbandman*) before thou seest many more crops of harvest, thy self shall be ripe, and death will cut thee down with his sickle. Heark (*Tradesman*) ere many six moneths go over, thy last moneth will come on: after which thou shalt trace away, and trade no longer. Heark (*most grave Judge*) within a few terms, the term of thy life approacheth, wherein thou shalt cease to judge others, and goe thy selfe to be judged. Heark (*O man of God*) that goest to the pulpit; preach this Sermon as it were the last that thou shouldest make to thy people. Heark (*Noble-man*) lay aside the high conceit of thy honour; death ere it be long, *f* will lay thy honour in the dust, and make thee as base as the earth that thou treadest under thy feet. Heark (*thou that now readest this book*) assure thy selfe ere it be long, there will be but two holes where now thy two eyes are placed: and others shall read the truth of this lesson upon thy bare skull, which now thou readest in this little book. How soon I know not; but this I am sure of; that g *thy time is appointed, thy* h *moneths are determined*, *thy* i *dayes are numbred*, and thy very k *last houre is limited*, beyond which thou shalt not passe. For then the l *firstborn of death*, mounted on his m *pale Horse*, shall alight at thy doore: and (notwithstanding all thy *wealth, thy honour*, and the *tears of thy dearest friends*) will carrie thee away bound hand and foot, as his prisoner, and keep thy body under a load of earth, untill that day come, wherein thou

f Mors sceptra ligonibus æquat.

g Job 14.14

h Job 14.5

i Psa. 90.12 Dan. 5 26 Stat sua cuique dies, *Virg.*

k Job 15.4

l Job 17.13

m Apoc. 6.8

n 2 Cor. 5. 10

must be brought forth, to n *receive according to the things which thou hast done in that body, whether good or evil.* Oh, let not then the false hope of an uncertain long life hinder thee from becoming a present practiser of religious pietie. God *o* offereth grace to day, but who promiseth to morrow? There are now in hell many young men, who had purposed to repent in their old age: but death cut them off in their impenitencie, ere ever they could attain to the time they set for their repentance. The longer a man runs in a disease, the harder it is to be cured; for custome of sin breeds *p* hardnesse of heart: and the impediments which hinder thee from repenting now, will hinder thee more, when thou art more aged.

o Psal. 95. 7 Heb. 3. 7

Pœnitenti veniam spopondit, sed vivendi in crastinum non spopondit. *Chrys.*

Nemo tam divos habuit faventes, Crastinum ut possit sibi policeri, *Senec.*

p Heb. 3. 13

A wise man being to go a far and foul journey, will not lay the heaviest burthen upon the weakest horse. And with what conscience canst thou lay the great load of repentance on thy feeble and tyred old age, whereas now in thy chiefest strength thou canst not lift it, but art ready to stagger under it? Is it wisedome for him that is to sail a long and dangerous voyage, to ly playing and sleeping, whilest the winde serveth and the sea is calm, the ship sound, the pilot well, the mariners strong: and then set forth when the windes are contrary, the weather tempestuous, the sea raging, the ship rotten, the pilot sick, and the sailers languishing? Therefore, O sinful soul, begin now thy conversion to God, whilest life, health, strength, and

and youth lasteth: before those q years draw nigh, when as thou shalt say, *I have no pleasure in them.* God ever required in his service, the r *first born*; and the s *first fruits*; and those to be offered unto him without delay. So just t *Abel* offered unto God his *first-lings*, and *fattest lambs*: and reason good, that the best Lord should be first and best served. All Gods servants should therefore u *remember to serve their Creatour in the dayes of their youth*: and x early in the morning, like *Abraham*, to sacrifice unto God the young *Isaac* of their age. y *Ye shall not see my face* (saith *Joseph* to his brethren) *except you bring your younger brother with you.* And how shalt thou look in the face of Jesus, if thou giveſt thy younger years to the devil, and bringest him nothing but thy blind, lame, and decrepit old age? *Offer it unto thy Prince*, saith z *Malachie*: If he will not accept such an one to serve him; how shall the Prince of princes admit such an one to bee his servant? If the a king of *Babel* would have *young men*, (*well favoured, and such as had abilitie in them*) *to stand in his palace*: shall the King of heaven have none to stand in his Courts, but the blinde and lame, such as the soul of b *David* hated? Thinkest thou, when thou hast served Satan with thy prime years, to satisfie God with thy dotage? Take heed lest God turn thee over to thy old master again: that as thou hast, all the daies of thy life, done his work: so he may in the end pay thee thy wages. Is that a fit time to undertake, by the serious exercises

q Eccles. 12.1
r Exod. 13.2
s Exo. 22.29
t Gen. 4.4
u Eccles. 12.1
x Gen. 22.3
y Gen. 43.3
z Mal. 1.8
a Dan. 1.4
b 2 Sam. 5.8

of repentance (which is the work of works) to turn thy ſinfull ſoul to God; when thou art not able, with all thy ſtrength, to turn thy weary bones on thy ſoft bed? If thou findeſt it ſo hard a matter now, thou ſhalt finde it far harder then. For thy ſin will wax ſtronger, thy ſtrength will grow weaker, thy conſcience will clog thee, pain will diſtract thee, the fear of death will amaze thee, and the viſitation of friends will ſo diſturb thee, that if thou bee not furniſhed afore-hand, with ſtore of faith, patience, and conſolation, thou ſhalt not be able either to meditate thy ſelf, or to hear the words of comfort from others: not to pray alone, nor to joyn with others who pray for thee. It may be thou ſhalt bee taken with a dumb palſie, or ſuch a deadly ſenſleſneſſe, that thou ſhalt neither remember God, nor think upon thine own eſtate. And doſt thou not well deſerve, that God ſhould forget to ſave thee in thy *death*, who art ſo unmindfull now to ſerve him in thy *life*? The fear of death will drive many at that time to
c Mat.7.22 cry, c *Lord, Lord*; but Chriſt proteſteth, that *hee will not then know them for his.* Yea,
d Heb.12.17 many ſhall then (like *Eſau*) d *with tears ſeek to repent, and yet finde no place of repentance.* For man hath not free-will to repent when he will, but when God will give him grace: and if *Mercy* ſhewed her ſelf ſo inexorable, that ſhe would not open
e Mat.25.11 her gates to ſo e tender ſuiters as virgins, to ſo earneſt ſuiters as *knockers*, becauſe they knocked *too late*: how thinkeſt thou that ſhe will

ever

ever ſuffer thee to enter her gates, being ſo impure a wretch, that never thinkeſt to leave ſin, till ſin firſt leave thee, and didſt never yet knock with thine own fiſts upon the breaſt of a penitent heart? And juſtly doth her grace deny to open the gates of heaven, when thou knockeſt in thine adverſitie, who in thy proſperity wouldeſt not ſuffer Chriſt, whileſt he *f* knocked, to enter in at the door of thy heart. Truſt not either late repentance, or long life: not late repentance, becauſe it is much to be feared, leſt that the repentance which the fear of death enforceth, dies with a man dying. And the hypocrite, who deceived others in his life, may deceive himſelfe in his death. God accepteth nothing but free-will offerings, and the repentance that pleaſeth him muſt be voluntary, and not of conſtraint. Not long life; for old age will fall upon the neck of youth: and as nothing is more ſure then death, ſo nothing is more uncertaine then the time of dying. Yea, oft-times, when ripeneſſe of ſin is haſtened by outragiouſneſſe of ſinning, God ſuddenly cutteth off ſuch vicious livers, either with the ſword, intemperateneſſe, luxurie, ſurfet, or ſome other fearfull manner of ſickneſſe. Mayeſt thou not ſee that it is the evil ſpirit that perſwades thee to defer thy repentance till old age; when experience tels thee, that not one of a thouſand that takes thy courſe doth ever attain unto it. Let Gods holy Spirit move thee, not to give thy ſelfe any longer *g to eat and drink with the drunken*

*f* Apoc. 3. 20

Naſcentes morimur, finiſque ab origine pendet. Et pubeſcentes junctæ ſenectæ premit. *Mani.*

Nequities vitæ non finit eſſe ſenem.

*g* Matth. 24. 49. &c.

leſt

*lest thy master send death for thee, in a day when thou lookest not for him, and in an houre that thou art not aware of; and so suddenly cut thee off, and appoint thee thy portion with the hypocrites, where shall bee weeping and gnashing of teeth.* But if thou loveſt *b* long life, fear God, and long for *life everlasting.* The longeſt life here, when it comes to the period will appear to have been but as *i tale that is told, a k vanishing vapour, a flitting l shadow*, a ſeeming *m dreame*, a glorious flower, growing and *n flowrishing in the o morning, but in the evening cut down and withered*: or like a *p weavers shuttle*, which by winding here and there, ſwiftly unwindeth it ſelf to an end. It is but a *q moment*, ſaith S. *Paul*. O then the madneſſe of man! that for a *moment of r ſinfull pleaſures*, will hazard the loſſe of an *ſ eternall weight of glory.*

b Deut. 30. 16. Prov 3. 2. Pſal. 5. 2. Pſal. 34. 11, &c.

i Pſal. 90. 9. k Jam. 4. 14. l Pſal. 109. 23. m Pſal. 76 5. n 1 Pet. 1. 24. o Pſal. 90. 6. p Iſa. 38. 12. q 2 Cor. 4. 17. r Heb. 11. 25. ſ 2 Cor. 4. 17.

Theſe are the ſeven chief hinderers of pietie, which muſt be caſt out like *t Mary Magdalens* ſeven devils, before ever thou canſt become a true *practiſer of pietie*: or have any ſound hope to enjoy either favour from Chriſt by grace, or fellowſhip with him in glory.

t Mark. 16. 9. Luke. 8. 2.

*The concluſion.*

TO conclude all: foraſmuch as thou ſeeſt, that without Chriſt thou art but a ſlave of ſin, Deaths vaſſall, and worms meat, whoſe thoughts are vain, whoſe deeds are vile, whoſe pleaſures have ſcarce beginnings, whoſe miſeries never know

know end. What wise man would incurre these hellish torments, though he might by living in sin purchase to himself for a time, the Empire of *Augustus*, the riches of *Cræsus*, the pleasures of *Solomon*, the policie of *Achitophel*, the voluptuous fare and fine apparel of *Divas*? for what should it avail a man (as our Saviour saith) *to winne the whole world for a time; and then to lose his soul in hell for ever*?

And seeing that likewise thou seest how great is thy happinesse in Christ, and how vain are the hinderances that debar thee from the same, *beware* (as the Apostle exhorteth) *of the* u *deceitfulnesse of sin*. For that sin which seemes now to bee so pleasing to thy corrupt nature, will one day prove the bittereſt enemy to thy distressed soul: and in the meane while harden (unawares) thine impenitent heart. u Heb.3.13.

Sin (as a Serpent) seems beautifull to the eye: but take heed of the sting behinde: whose venemous effects if thou knewest, thou wouldst as carefully flye from sin, as from a Serpent: For,

1. Sin did never any man good, and the more sin a man hath committed, the more odious hee hath made himself to God, the more hatefull to all good men.

2. Sin brought upon thee all the evill crosses, losses, disgraces and sickness, that ever befell thee. x *Fools* (saith *David*) *by reason of their transgressions, and because of their iniquities, are afflicted. Jeremie* in lamenting manner asketh the question, x Psal.107.17

y Lam. 3.39 y *Wherefore is the living man sorrowfull?* The holy Ghost answereth him, *Man suffereth for his sin.* Hereupon the Prophet takes up that doleful out-cry against sin, as the cause
z Lam. 5.16 of all their miseries, z *Wo now unto us that ever we have sinned.*

3. If thou doest not speedily repent thee of thy sins, they will bring upon thee ye far greater plagues, losses, crosses, shame, and judgement, then ever hitherto befell thee. Reade *Levit.* 29. 18. *&c. Deut.* 28. 15. *&c.*

4. And lastly, if thou wilt not cast off thy sin, God (when a *the measure of thine*
a Gen. 15.16 *iniquitie is full*) will cast thee off for thy sin: for as he is just, so he hath power to kill and cast into hell, all hardened and impenitent sinners. If therefore thou wilt avoid the cursed effects of sin in this life, and the eternall wrath due thereto in the world to come, and be assured that thou art not one of those who are given over to a reprobate
b Dan. 4.27 sense; b *Let then* (O sinner) *my counsel be acceptable unto thee: break off thy sins by righteousnesse, and thine iniquities by shewing mercy toward the poore. O let there* (at length) *be*
c 2 Sam. 12.13 *an healing of thine error.* c *Nathan* used but one parable, & *David* was converted: *Ionas*
d Jonas 3.5. &c. preached but once to d *Nineve*, and the whole city repented: Christ looked but
e Luke 22.62 once on *Peter*, and e *hee went out and wept bitterly.* And now that thou art oft, and so lovingly intreated, not by a prophet but by Christ the Lord of Prophets: yea, that
f 2 Cor. 5.20. God himself by his f embassadours doth

*pray*

*pray thee to be reconciled unto him*: leave off thine adulterie, with *David*; repent of thy sinnes, like a true *Ninivite*; and whileſt Chriſt looketh in mercy upon thee, leave thy wicked corruptions, and weep bitterly for thine offences.

Content not thy ſelfe with that formall religion which unregenerated men have framed to themſelves, in ſtead of ſincere devotion. For in the multitude of opinions, moſt men have almoſt loſt the practice of true religion. Think not that thou art a Chriſtian good enough, becauſe thou doſt as the moſt, and art not ſo bad as the worſt. No man is ſo wicked, that he is addicted to all kinde of vices (for there is an *Antipathie* betwixt ſome vices.) But remember that Chriſt ſaith, g *Except your righteouſneſſe ſhall exceed the righteouſneſſe of the Scribes and Phariſees, ye ſhall in no caſe enter into the king dome of heaven.* Conſider with thy ſelf, how far thou comeſt ſhort of the Phariſees, in faſting, praying, frequenting the Church, and in giving of almes. Think with thy ſelfe, how many Pagans, who never knew baptiſme, yet in morall vertues, and honeſtie of life, do go far beyond thee. Where is then the life of Chriſt thy maſter? and how far art thou from being a true Chriſtian? If thou doſt willingly yeeld to live in any one groſſe ſin, thou canſt not have a regenerated ſoul; though thou reformeſt thy ſelf, like h *Herod*, from many other vices. A true Chriſtian muſt have reſpect to walk in the truth of his heart, in all

g Matth. 5. 20.

h Mark 6. 20.

the commandments of God alike: for (saith S. *Iames*) i *He that shall offend in one point of the Law* (wilfully) *is guilty of all.* And Peter bids us k *lay aside* (not some, but) *all malice, guile and hypocrisie, &c.* One sin is enough to damne a mans soule, without repentance: dream not to go to heaven by any nearer or easier way then Christ hath trained unto us in his word. The way to heaven is not *easie* or *common*, but l *strait* and *narrow*: yea *so narrow*, that Christ protesteth, that *a rich man shall hardly enter into the kingdome of heaven:* and that those who *enter*, are but *few*; and that those few cannot get in, but by *striving*: and that some of those who *strive* to enter in, *shall not be able.* This all Gods Saints (whilst they here lived) knew well; when with so often fasting, so earnest prayers, so frequent hearing the word, and receiving the Sacraments, and with such abundance of tears, they devoutly begged at the hands of God, for Christs sake, to be received into his kingdome.

Jam. 2. 10
k 1 Pet. 2. 1
l Matth. 7. 14 and 19. 23 and 22. 14 Luke 13. 24

If thou wilt not beleeve this truth, I assure thee that the devil, which perswades thee now, that it is easie to attain heaven, will tell thee hereafter, that it is the hardest businesse in the world. If therefore thou art desirous to purchase sound assurance of salvation to thy soule, and to go the right and safe way to heaven: get forthwith (like a m *wise virgin*) the oyl of *Piety* in the lamp of thy *Conversation*; that thou mayest be in a continuall readinesse to meet the Bridegroome, whether he cometh by death, or by

m Matth. 25. Luke.

by judgement. Which that thou mayest the better doe, let this be thy daily practice.

### *How a private man must begin the morning with pietie.*

AS soon as ever thou awakest in the morning, keep the doore of thy heart fast shut, that no earthly thought may enter before that God be come in first: and let him (before all others) have the *n* first place therein. So all evil thoughts either will not dare to come in, or shall the easier be kept out: and the heart will more savour of pietie and godlinesse all the day after. But if thy heart be not (at thy first waking) filled with some meditations of God and his word; and dressed, like the lamp in the tabernacle, every morning and evening, with the o *Oyle olive of Gods word*; and *p* perfumed with the sweet *Incense of prayer*: Satan will attempt to fill it with worldly cares, or fleshly desires, so that it will grow unfit for the service of God all the day after, sending forth nothing but the stench of corrupt and lying words, and of rash and blasphemous oathes.

n Primitiæ oris & cordis Deo offerendæ. *Ambr. in Psal.* 119.

o Exod 27. 20, 21

p Exod. 30. 7 Psal. 141. 2

Begin therefore every dayes work with Gods word and prayer. And offer up unto God upon the altar of a q *contrite heart*, the r *groanes of thy spirit*; and the s *calves of thy lips*, as thy morning sacrifice, and the first fruits of the day. And as soon as thou awakest, say unto him thus:

q Psal. 51

r Rom. 8

s Hos. 14, 2

*A short Soliloquie when one first wakes in the morning.*

Psl.130.6 MY soul t waiteth on thee, O Lord, more then the morning watch watcheth for
b Psl.67.1 the morning. u O God therefore be mercifull unto me, and blesse me, and cause thy face to shine upon me: fill me with thy mercy this morning, so shall I rejoyce and be glad all my dayes.

*Meditations for the morning.*

*Then Meditate*

1. HOw almightie God can (in the resurrection) as easily raise up thy body out of the grave, from the sleep of death; as he hath this morning wakened thee in thy bed, out of the sleep of nature. At the dawning of which resurrection day, Christ shall come *to be glorified in his*
a Psl.132.16 2 Thes.1.10 Jude 1 ver.14, Phil.3.21 Mat.13.43 and 17.2 Luke 9.31 x *Saints*: and every one of the bodies of the thousands of his Saints (being fashioned like unto his glorious body) shall shine as bright as the Sun. All the Angels shining likewise in their glorie, the body of Christ surpassing them all in splendor and glory: and the Godhead excelling it. If the rising of one Sun make the morning skie so glorious, what a bright-shining and glorious morning will that be, when so many thousand thousands of bodies, far brighter then the Sun, shal appear and accompany Christ and his glorious train, comming to keep
y Act. 17.31 his generall y Sessions of righteousnesse,

and

and to z judge the wicked angels, and a all ungodly men? And let not any transitory profit, pleasure, or vaine glory of this day, cause thee to lose thy part and portion of the eternall blisse and glory of that day, which is properly termed, h *the resurrection of the just*. Beasts have bodily eyes to see the ordinary light of the day: but endeavour thou with the *eyes of faith* to fore-see the glorious light of this day.

z 1 Cor. 6. 3
a Jude v. 15
h Luke 14. 14

2. That thou knowest not how neer the evil spirit (which c *night and day, like a roaring Lyon, walketh about, seeking to devoure thee*) was unto thee whilest thou slept'st, and wast not able to help thy self: and that thou knowest not what mischiefe hee would have done to thee, had not God d hedged thee and thine with his ever waking providence, and guarded thee with his holy and blessed angels.

c 1 Pet. 5. 8
Job 17
d Job 1. 10
Psal. 121. 4
Psal. 34. 7
and 19. 11
Gen. 31. 1, 2.
2 Kings 6. 16

3. If thou heareſt the cock-crow, e remember *Peter*, to imitate him, and call to minde that *cock-crowing* sound of the last *trumpet*, which shall waken thee from the dead. And consider in what case thou art, if it sounded now: and become such as thou wouldst wish to be then: lest at that day thou wilt wish that thou hadst never seen this; f yea, curse the day of thy naturall birth, for want of being new born by spirituall grace. * When the cock crows, the thiefe despairs of his hope, and gives over his nights enterprize: so the devil ceaseth to tempt or attempt any further, when he hears the devout soul waking her self with morning prayer.

e Luke 22. 61, 62
f Jer. 20. 14
Job 3. 1.
Tit. 3. 5
* Gallo canente sum latro relinquit insidias. &c. *Amb. Hexam. lib. 5. cap. 24*

4. Re-

4. Remember that almighty God is about thy bed *g* & seeth thy down-lying, and thy up-rising, understandeth thy thoughts and is acquainted with all thy waies. Remember likewise that his holy angels, who *h* guarded and watched over thee all night, do also behold how thou wakest and risest. Do all things therefore as in the awful presence of God, and in the sight of his holy angels.

*g* Psal.139.2.3.

*h* Gen.31.42. & 32.1.2. Psal.91.5.11. Acts.12.11.

5. As thou art putting on thine apparel, remember that they were first given as coverings of shame, being the filthy effect of sin; and that they are made but of the offals and excrements of dead beasts; Therefore whether thou respect the stuffe, or the first institution, thou hast so little cause to be proud of them, that thou hast great cause to be humbled at the sight and wearing of them, seeing the richest apparell are but fine covers of the foulest shame. Meditate rather, that as thine apparell serves to cover thy shame, and to fence thy body from cold: so thou shouldst be as carefull to cover thy soul with that *i wedding garment*, which is the *righteousnesse of Christ*, and (becaus apprehended by our faith) called the *righteousnesse of the Saints*: lest whilest we are richly apparelled in the sight of man, we be not found to walk *k naked*, (so that all our filthines be seen) in the sight of God. But that with his *righteousnesse* (as with a robe) we may cover our selves from perpetuall shame: and shield our souls from that fierie cold that will procure infernall

*i* Matth.22.11 Rom.13.14. 1 Cor.1.30. Phil.3.9. Apoc.19.8. Ephes.4.24

*k* Apoc.16.15

weeping

*l weeping and gnashing of teeth.* And withall consider how blessed a people were our nation, if every silken sute did cover a sanctified soul. And yet a man would think, that on whom God bestowed most of these outward blessings, of them hee should receive greatest inward thanks. But if it prove otherwise, their *m* reckoning will prove the heavier in the day of their accounts. l Matth.22.13. m Luke 12.48.

6. Consider how Gods mercie is *n* renewed unto thee every morning, in giving thee (as it were) a *new life*; and in causing the *o* Sun, after his unceſſant race, to riſe again to give thee light. Let not then his glorious light burn in vain; but prevent rather (as oft as thou canſt) the *Sun-riſing*, to give God thanks: and kneeling downe at thy bed ſide, ſalute him at the *day Spring*, with ſome devout *Antelucanum*, or morning *Soliloquie*, *p* containing an humble confeſſion of thy ſins, the pardon of thy faults, a thankſgiving for all his benefits, and a craving of his gracious protection to his Church, thy ſelf, and all that do belong unto thee. n Lam.3.23. o Pſal.19.5. p Wiſ.15. 2.3.

*Brief directions how to read the holy Scriptures, even every year over, with eaſe, profit, and reverence.*

BUt forasmuch, that as faith is the ſoul, ſo reading and meditating of the word of God, are the parents of prayer. Therefore before thou prayeſt in the morning, firſt read a chapter in the word of God, then meditate a while with thy ſelfe,

how

how many excellent things thou canst re
member.

As first, what good counsels or exhor
tions to good works, and to holy life.

Secondly, what threatnings of judgeme
against such and such a sin: and what fea
full examples of Gods punishment or ve
geance upon such and such sinners.

Thirdly, what blessings God promise
to patience, chastitie, mercy, alms-dee
zeale in his service, charity, faith, a
trust in God, and such like Christian v
tues.

Fourthly, what gracious deliveran
God hath wrought, and what speciall bl
sings he hath bestowed upon them, w
were his true and zealous servants.

Fifthly, apply these things to thine o
heart, and read not these chapters, as ma
ters of historicall discourse; but as if th
were so many letters, or epistles sent dow
from God out of heaven, unto thee: f
*whatsoever is written, is written for our lea
ning*, Rom. 15. 4.

Sixthly, read them therefore with th
reverence, as if God himselfe stood by, an
spake these words unto thee, to excite th
to those vertues, to disswade thee from tho
vices: assuring thy self, that if such si
(as thou readest there) be found in th
without repentance, the like plagues wi
fall upon thee: but if thou doest practi
the like pietie and vertuous deeds, the lik
blessings shall come unto thee and thine.

In a word, apply all that thou reades

in holy Scripture to one of these two heads chiefly; either to confirme thy faith, or to increase thy repentance: for as *Sustine & Abstine*, bear and forbear, was the Epitome of a good Philosophers life: so *Crede & resipisce*, beleeve and repent, is the whole summe of a true Christians profession. One chapter thus read with understanding, and meditated with application, will better feed and comfort thy soul, then five read and run over without marking their scope or sense, or making any use thereof to thine own selfe. If in this manner thou shalt read three chapters every day; one in the morning, another at noon, and the third at night (reading so many psalmes in stead of a chapter, as our Church *Liturgie* appoints for morning and evening prayers) thou shalt read over all the *Canonicall* Scriptures* in a year, except six chapters, which thou maiest adde to the task of the last day of the year. The reading of the Bible in order, will help thee the better to understand both the history and scope of the holy Scripture. And as for the b *Apocrypha*, being but penned by mans spirit, thou mayst read them at thy pleasure: but beleeve them so far as they agree with the canonicall Scripture, which is indited by the holy Ghost.

*Epistol. dict.*

* In the Canonicall books of the old Testament there are 931. chapters, but distributing the 150. Psalmes into 60. parts, thou shalt finde but 841. which being added to 260. (the number of the chapters in the new testament) will amount to 1101. dividing which by three, into three hundred sixty five (the number of the dayes of the year) there will remain

But it may be thou wilt say, that thy businesse will not admit thee so much time,

but six, which thou mayest dispose of as is prescribed. b Hos viginti duos libros lege, cum Apocryphis vero nihil habeas negotii: hos tantum studiosè meditare Scripturas quas in Ecclesia confidenter legimus. Multo prudentiores te & religiosiores fuerunt Apostoli, & primi Episcopi, veritatis duces, qui nobis eas tradiderunt. Tu igitur cum sis filius Ecclesiæ, non transgrediaris illius terminos. Ac veteris testamenti (ut dictum est) viginti duos meditare libros. *Cyril. Hier. Catechis. 4.*

as

as to reade every morning a chapter, &c. O man, remember that thy life is but short, and that all this businesse is but for the time of this short life: but salvation or damnation is everlasting. Rise up therefore every morning by so much time the earlier, defraud thy foggy flesh of so much sleep, but rob not thy soule of her food, nor God of his service: and serve the Almighty duely, whilest thou hast time and health.

Having thus read thy chapter, as thou art about to pray, remember that *God is a God of holinesse*, whereof he warneth us by repeating so often, q *Be ye holy, for I am holy.* And when he devoured with a sudden fire r *Nadab* and *Abihu*, for offering unto him incense with strange fire (like those now-a-dayes, who offer prayers from hearts fraught with the fire of lust and malice) the Lord would give no other reason of his judgements but this, ſ *I will be sanctified in them that come near mee.* As if hee should have said; if I cannot be sanctified by them who are my servants, in serving mee with that holinesse that they should; I will be sanctified *on them*, by confounding them with my just judgements, which their lewdnesse doth deserve. God therefore cannot abide any wilfull uncleanesse, or filthinesse in them who serve him: insomuch that he commanded the Israelites, that when they were in campe against their enemies, they should digge a hole with a paddle, and cover their excrements: his reason is, t *For the Lord*

q Levit. 11.44. and 19.2. & 20.7. 1 Pet. 2.5.
r Levit. 10.2.
ſ verse 2.
t Deut. 23.13.14

*Lord thy God walketh in the middest of the campe, to deliver thee, and to give thine enemies before thee: therefore thy host shall be holy, that he see no filthy thing in thee, and turne away from thee.*

If he will have men to be so holy in time of war in the field: how much more holinesse expecteth hee at our hands in time of peace in our houses? Therefore saith *Zophar* in *Job*, u *If thou prepare thine heart, and stretch out thine hand toward God to pray: if iniquitie be in thy hand, put it far away, and let no wickednesse dwell in thy tabernacles.* For as *Esay* saith, x *If there be any uncleannesse in our hands* (that is any sinne whereof wee have not repented) *though we stretch out our hands unto him, and make many prayers, the Lord will hide his eyes from us, and will not hear our prayers.* Therefore before thou prayest, let God see that thy heart is sorrowfull for thy sin: and that thy minde is resolved (through the assistance of his grace) to amend thy faults. And then having washed thy self, and adorned thy body with apparell, which beseemeth thy calling, and the image of God which thou beares, shut thy chamber doore, and kneel down at thy bed side, or some other convenient place: and in reverent manner, lifting up thy heart, together with thy hands and eies, as in the presence of God, who seeth the inward intention of thy soul; offer up unto God, from the altar of a contrite heart, thy prayer as a morning sacrifice, through the mediation of Christ, in these or the like words.

u Job. 11. 13. 14.

x Isa. 1. 15.

A

*A prayer for the morning.*

O Most mighty and glorious God full of incomprehensible power and majesty, whose glory the very heaven of heavens is not able to contain: look down from heaven upon mee thine unworthy servant, who here prostrate my selfe at the footstool of thy throne of grace. But look upon me, O Father, through the merits and mediation of Jesus Christ thy beloved Son, *in whom only thou art well pleased*. For of my selfe I am not worthy to stand in thy presence, or to speak with thee *b* unclean lips to so holy a God as thou art. For thou knowest that *in c sin I was conceived* and born, and that I have lived ever since in iniquity: so that I have broken thy holy commandments by sinful motions, unclean *d* thoughts, evil words, and wicked works; omitting many of those duties of piety which thou requirest for thy service, and committing many of those vices which thou (under the penalty of thy displeasure) hast forbidden.

[Here thou mayest confesse unto God thy secret sins, which do most burthen thy conscience: with the circumstances of the time, place, person, and manner how it was committed, saying, *But more especially, O Lord, I do here, with grief of heart, confesse unto thee, &c.*]

And for these my sins, O Lord, I stand here guilty of thy *e* curse, with all the *f* miseries of this life, and everlasting torments

y 1 Kings 8.27

z Psal. 132.7 Heb. 4.16. a Dan. 9.18 Matth. 3.17

b Isa. 6.5

c Psal. 51.5

d Gen. 6.5 Matth. 15.19 and 12.34 Psal. 141.2 Daniel 9.10,11 Levit. 26.14 &c

e Deut. 27.26 Dan. 9.11. Gal. 3.10

f 1 Esd. 9.13.

ments in hell fire, when this wretched life is ended, if thou shouldest deal with me according to my deserts. Yea, Lord, I confesse, that it is thy *mercie which endureth for ever, and thy* g *compassion which never fails*, that is the cause that I have not been long ago consumed. h *But with thee, O Lord, there is mercie, and plenteous redemption.* In the multitude therefore of thy i *mercy, and confidence in Christs merits*, I intreat thy divine majesty, that thou wouldst not k *enter into judgement with thy servant, neither be extreme to mark what I have hitherto done amisse: for if thou doest, then no flesh can be justified in thy sight*; nor any living stand in thy presence. But be thou mercifull unto me, and l *wash away all the uncleanesse of my sins*, with the merits of that precious bloud, which Jesus Christ hath shed for me. And seeing that he hath born the burthren of that m curse which was due to my transgressions: O Lord deliver mee from my sins, and from all those judgements which hang over my head, as due unto me for them: And separate them n *as far from thy presence, as the East is from the West*: bury them in the o *buriall of Christ*; that they may never have power to rise up against mee, to shame me in this life, or to condemne me in the world which is to come. And I beseech thee, O Lord, not only to p *wash away my sins* with the bloud of thine immaculate lamb; but also to purge my heart by thy holy Spirit, from the drosse of my naturall corruption: that I may feel thy

g Lam. 3. 22
h Psal. 130. 7
i Psal. 5. 7 Psal. 13. 5
k Psal. 143. 2
l Ezek. 36. 25 1 John 1. 9
m Gal. 3. 13
n Psal. 103. 12
o Col. 2. 12, 13 Eph. 2. 5, 6
p John 1. 29 Psal. 51. 7. 10

thy Spirit, more and more killing my
in the power and practice thereof: so
q Gal. 4. 24, 25 I may with more *q* freedome of minde,
r Luk. 1. 74, 75 liberty of will *r* serve thee the ever liv
God, *in righteousnesse and holinesse*, this d
And give me grace that by the direct
and assistance of the same thy holy Spi
I may persevere to be thy faithfull and
feigned servant, unto my lives end;
when this mortall life is ended, I ma
s Mat. 24. 13 made *s* a partaker of immortality and
lasting happinesse in thy heavenly k
dome. In the mean time, O Lord, wh
it is thy blessed will & pleasure, that I
continue to spend and end that small nu
ber and remnant of dayes, which thou
appointed for me to live in this vale of
t Psal. 90. 12 ry: t *Teach me so to number my daies, that I
apply my heart unto wisedome.* And as t
dost add dayes unto my life; so, good L
I beseech thee, add repentance and amen
ment to my dayes: that as I grow in ye
so I may increase in grace and favour w
thee, and all thy people. And to this end
unto me a supply of all those graces wh
thou knowest to be wanting in me, & ne
sary for me: with an increase of all those g
gifts wherewith thou hast already endo
ed me: that so I may be the better enab
to lead such a godly life, and honest co
versation, as that thy name may there
be glorified, others may take good exa
ple by me, and my soul may more che
fully feed on the u peace of a good con
u Rom. 14. 17 ence, and be more repleniſhed with

joy of the holy Ghost. And here, O Lord, according to my bounden dutie, I give thee most humble and hearty thanks for all those blessings, which of thy goodnesse thou hast bestowed upon me. And namely, for that thou hast, of thy free love, according to thine *eternall purpose*, x *elected me before the foundation of the world was laid, into salvation in Iesus Christ*: for that thou hast *created me in thine* y *own image*; and hast begun to restore that in me, which was lost in our first parents: for that thou hast effectually z called me by the working of thy Spirit, in the preaching of the Gospel, and the receiving of thy Sacraments, to the knowledge of thy saving grace, and obedience of thy blessed will: for that thou hast bought and a redeemed me with the bloud of thine only begotten Son, from the torment of hell, and thrall of Satan: for that thou hast by b *Faith in Christ freely justified mee*, who am *by nature the child of wrath*: for that thou hast in good measure sanctified me by the holy Spirit, and giveſt me so large a time to repent, together with the means of repentance. I thank thee likewise, good Lord, for my life, health, wealth, food, rayment, peace, prosperitie, and plenty: and for that thou hast preserved me this night from all perils and dangers of body and soul, and hast brought me safe to the beginning of this day. And as thou hast now wakened my body from sleep: so I beseech thee waken my soul from sin & carnal securitie: and as thou hast

x Eph.1.4 Mat.25.34

y Gen.9.6 Eph.4.24 Col.3.10

z Rom.8.28 Matth.22.3 Rom.1.16 & 10.25,26 1 Pet.2.8,9

a Apoc.5.9

b Rom.3.28 Gal.2.16 Ephes.1.3 1 Cor.6.11 1 Pet.1.2 2 Pet.1.2

caused

c Eph.5.13 caused the c light of the day to shine in my bodily eyes: so, good Lord, cause the light of thy word and holy Spirit to illuminate my heart, and give me grace, as one of the d Luke 16.8 Phil.2.15 d *children of light*, to walk in all holy obedience before thy face this day: and that e Acts 24.16 may e *endevour to keep faith and a clear conscience towards thee, and towards all men*, in all my thoughts, words and dealings. And so, good Lord, blesse all my studies and actions, which I shall take in hand this day, as that they may tend to thy glory, the good of others, and the comfort of mine own soul and conscience in that day, when f 2 Cor.5.10 I shall make my finall *f* accounts unto thee for them. Oh, my God, keep thy servant that I do no evil unto any man this day; and let it be thy blessed will, not to suffer g Zech.3.2 the *g* devil, nor his wicked angels, nor any of his evil members, or my malicious enemies, to have any power to do me any hurt or violence. But let the eye of thy holy providence watch over me for good, and not for evil: and command thy *holy* h *angels to pitch their tents round about me*, for my defence and safety in my going out, and comming in, as thou hast promised they should do about them that fear thy name. i Psal.31.5 Luke 23.46 For i *into thy hands, O Father, I doe here commend my soul*, and body, my actions, and all that ever I have, to be guided, defended, and protected by thee: being assured, that whatsoever thou takest into thy custody, cannot perish, nor suffer any hurt or harm. And if I at any time this day, shall, through frailty

frailty, forget thee; yet Lord, I beseech thee, do thou in mercy *k* remember me. And I pray not unto thee, O Father, for my self alone, but I beseech thee also be mercifull unto thy whole church, and chosen people, wheresoever they live upon the face of the earth. Defend them from the rage and tyranny of the devil, the world, and Antichrist. Give thy Gospel a free and a joyfull passage through the world, for the conversion of those who belong to thine election and kingdome.

k Nehem. 13. 22

Blesse the *l* Churches and Kingdomes (wherein we live) with the continuance of peace, justice, and true religion. Defend the *m* Kings majesty from all his enemies, and grant him a long life, in health and all happines, to reigne over us. Blesse our gracious Queen *Mary*, Prince *Charles*, the Ladie *Mary*, the Ladie *Elizabeth*, and all her princely issue: encrease in them all heroicall gifts and spirituall graces, which may make them fit for those places for which thou hast ordained them. Direct all the *n* Nobilitie, Bishops, Ministers and Magistrates of this Church and Commonwealth, to govern the commons in true religion, justice, obedience and tranquilitie. Be mercifull unto all the brethren which fear thee, & call upon thy name. And comfort as many among them as are *o* sick and comfortlesse in body or minde: especially, be favourable to all such as suffer any *p* trouble or persecution for the testimony of thy truth, and holy Gospel; and give

l Psal. 51. 18, 19 Isa. 59. 2

m Psal. 72. 15 1 Tim. 2. 2 Rom. 6. 10

n 1 Tim. 3. 2

o Jam. 5. 15

p Heb. 11. 36 1 Cor. 10. 13 2 Tim. 2. 9 2 Cor. 1. 6, &c.

them a gracious deliverance out of all their troubles, which way it ſhall ſeem beſt to thy wiſedome: for the glory of thy name, the further enlarging of the truth, and the more ample encreaſe or their own comfort and conſolation. Haſten thy coming, O bleſſed Saviour, and end theſe ſinfull daies. And give me grace, that like a *q* wiſe virgin I may be prepared with oyl in my lamp, to meet thee the ſweet Bridegroome of my ſoul, at thy coming, whether it be by the day of death, or of judgement. And then Lord Jeſus come when thou wilt; r *even Lord Jeſus come quickly.* Theſe and all other graces which thou knoweſt needfull and neceſſary for me this day and evermore, I humbly beg and crave at thy hands, O Father, giving thee thy glory, in that form all prayer which Chriſt himſelf hath taught me to ſay unto thee:

q Mat. 25. 1, 2. &c.

r Apoc. 22. 20

*Our Father which art in Heaven, Hallowed be thy name, &c.*

## *Meditations to ſtir us up to morning Prayer.*

IF when thou art about to pray, Satan ſhall ſuggeſt that thy prayers are too long, and that therefore it were better either to omit prayers, or elſe to cut them ſhorter: meditate that prayer is thy *ſ ſpirituall ſacrifice, wherewith God is well pleaſed:* and therefore it is ſo diſpleaſing to the devil, and ſo irkſome to thy fleſh. Bend therefore thy affections (will they, nill they) to ſo holy an exercise: aſſuring thy ſelfe that

ſ Heb. 13. 15, 16

that it doth by so much the more please God, by how much the more it is unpleasing to thy flesh.

2. Forget not how the holy Ghost puts it down as a speciall note of reprobates: t *They call not upon the Lord: They call not upon God.* And when *Eliphaz* supposed that *Iob* had cast off the fear of God, and that God had cast *Iob* out of his favour; hee charged him, that he u *restrained prayer before God*: making that a sure note of the one, and a sufficient cause of the other. On the other side, that God had promised, that x *whosoever shall call on his name, shall be saved.* It is certain, that he who maketh no conscience of the duty of prayer, hath no grace of the holy Spirit in him. For the y Spirit of *Grace* and of *Prayer* are one, and therefore *grace* and *prayer* go together. But he that can from a penitent heart (morning and evening) pray unto God, it is sure that he hath his measure of grace in this world, and he shall have his portion of glory in the life which is to come.

t Psal. 14.4 Psal. 53.4

u Iob 15.4

x Rom. 10. 13.

y Zach. 12. 10.

3. Remember, that as loathing of meat, and painfulnesse of speaking, are two symptomes of a sicke body: so irksomnesse of praying, when thou talkest with God, and carelesnesse in hearing, when God by his word speaks unto thee, are two sure signes of a sick soul.

4. Call to minde the zealous devotion of the Christians in the primitive Church; who spent many whole nights and vigils in watching and praying for the forgive-

nesse of their sins; and that they might be found ready at the coming of Christ. And how that *David* was not content z *to pray at morning, at evening, and at noon*: but he would also *rise up at midnight, to pray unto God.* And if Christ did a chide his disciples, because they would not watch with him one hour in praying, what chiding dost thou deserve, who thinkest it too long to continue in prayer but one quarter of an houre? If thou hast spent divers hours in seeing a vain mask, or a play; yea, whole dayes and nights in carding and dicing, to please thy flesh; be ashamed to think a prayer of a quarter of an houre long, to be too long an exercise for the service of God.

z Ps. 55.16,17 Psal. 67.6

a Mat. 26.40

5. Consider, that if the Papists, in their blind superstition, do in an unknown, and therefore b un-edifying tongue, (fit only for the children of c mysticall *Babylon*) mutter over upon their d beads, every morning and evening so many scores of *Ave-Maries, Pater-nosters*, and idolatrous prayers: how shal they, in their superstitious devotion, rise up in judgement against thee, professing thy self to be a true worshipper of Christ? If that thou thinkest these prayers to be too long a task, being shorter for quantity then theirs, but far more profitable for qualities tending only to Gods glory, and thy good; and so compiled of Scripture phrase, as that thou mayest speak to God, as well in his own holy words, as in thine own native language: Be ashamed that Papists

b 1 Cor. 14.13 and 16.26,27

c Gen. 11.7,9 Apoc. 17.5

d A Superstition. Qui filo incertis numerant sua murmura baccis. *Mant. Alphonsi. lib. 4.*

in

in their superstitious worshipping of creatures, should shew themselves more devout then thou, in the sincere worshipping of the true and *e* only God: and indeed a prayer in private devotion, should be f *one continued speech*, rather then *many broken fragments*.

e John 17.3

f Vox continuata, non concisa & rupta, ut battologia vitetur. *Per. de uni. vat. conci. cap.* 10.

6 Lastly, when such thoughts come into thy head, either to keep thee from prayer, or to distract thee in praying: remember that those are the g *fowles* which the *evil one* sends to devoure the good *seed*, and the carcasses of thy spirituall sacrifices; but endevour with h *Abraham to drive them away*. Yet notwithstanding, if thou perceivest, at some times, that thy spirits are dull, and thy minde not apt for prayer and holy devotion: strive not to much for that time, but humbling thy selfe at the sense of thy infirmity and dulnesse, knowing that God accepteth the i *willing minde* (though it bee oppressed with the heavinesse of the flesh) endevour the next time to recompence this dulnesse, by redoubling thy zeal, and for the time present commend thy soul to God in this or the like short prayer.

g Mat. 13.4.19

h Gen. 15.11.

i Mat. 26.41. 2 Cor. 8.12

*Another short morning prayer.*

O Most gracious God and mercifull Father, I thine unworthy servant do here acknowledge, that as I have been *born in sin*, so I have lived *in iniquitie*, and broken every one of thy commandements, in thought, word, and deed, following the desires of mine own will, and lusts of

my flesh, not caring to be governed by thy holy Word and Spirit: and therefore I have justly deserved all shame and misery in this life, and everlasting condemnation in hell fire, if thou shouldest but deal with me according to thy justice and my desert. Wherefore, O heavenly Father, I beseech thee (for thy Son Jesus Christ his sake, and for the merits of that bitter death and bloudy passion, which I beleeve that hee hath suffered for me) that thou wouldest pardon and forgive unto me all my sins, and deliver me from the shame and vengeance which is due unto me for them. And send thy holy Spirit into my heart, which may assure mee, that thou art my Father, and that I am thy childe, and that thou lovest me with an unchangeable love: and let the same thy good spirit lead me in thy truth, and crucifie in me more and more, all worldly and carnall lusts, that my sin may more and more die in me, and that I may serve thee in unfeigned righteousnesse and holinesse this day, and all the dayes of my life: that when this mortall life is ended I may (through thy mercy in Christ) be made a partaker of everlasting glory in thy heavenly kingdome. And here O Lord, from the bottome of my heart I thank thee for all thy blessings which thou hast bestowed upon my soul and body: for electing me in thy love, redeeming me by thy Son, sanctifying me by thy Spirit, and preserving me from my youth up, untill this present day and hour, by thy *most gra-*

*cious*

*cious providence.* I thank thee moſt ſpecially, for that thou haſt defended mee this night from all perils and dangers, & haſt brought me ſafe to the beginning of this day. And now (good Lord) I beſeech thee, keep mee this day from all evill that may hurt me, and from falling into any groſſe ſin that ſhould offend thee. Set thy feare before mine eyes, and let thy Spirit ſo rule my heart, that all that I ſhall think, do, or ſpeak this day, may tend to thy glory, the good of others, and the peace of mine own conſcience. And to this end, I commend my ſelf and all my wayes and actions, together with all that do belong unto me, unto thy gracious direction and protection; praying thee to keep both them and me from all evil, and to give a bleſſing to all our honeſt labours and endevours. Defend thy whole Church from the tyranny of the world and of Antichriſt: Preſerve our gracious King from all conſpiracies and treaſons: grant him a long and proſperous reigne over us. Bleſſe our gracious Queen *Mary*, Prince *Charles*, the Lady *Mary*, the Lady *Elizabeth*, and all her princely iſſue: endue them with thy grace, and defend them from all evill. Bleſſe all our Miniſters and Magiſtrates, with thoſe graces and gifts, which thou knoweſt neceſſary for their places: bee favourable to all that feare thee, and tremble at thy judgements: comfort all thoſe that are ſick and comfortleſſe. Lord keepe me in a continuall readineſſe by faith and repentance for my laſt end: that whether I

live or die; I may be found thine own, to thine eternall glory, and mine everlasting salvation, through Jesus Christ my only Saviour. In whose blessed name I beg these mercies at thy hands, and give thee thy praise and glory, in that prayer which he hath sanctified with his owne lips, saying, *Our Father which art in heaven, &c.*

*Further meditations to stir us up to prayer in the morning.*

THinke not any businesse or haste (though never so great) a sufficient excuse to omit prayer in the morning, but meditate;

1. That the greater thy businesse is, by so much the more need thou hast to pray for Gods good speed and blessing thereon; seeing it is certain that nothing can prosper without his blessing.

2. That many a man when hee thought himself surest, hath been soonest crossed; so mayest thou.

Quem dies vidit veniens superbum, Hunc dies vidit fugiens jacentem. *Senec.*

3. That many a man hath gone out of his doore, and never come in againe. Many a man who rose well and lively in the morning, hath beene seene a dead man ere night. So may it befall thee. And if thou be so carefull (before thou goest abroad) to drink, to fence thy body from ill airs: how much more carefull shouldest thou be to pray, to preserve thy soule from evill temptations?

Nescis quid vesper ferus parat. *Varro.*

4. That the time spent in prayer never hindereth, but furthereth and prospereth a mans

mans journey and buſineſſe.

5. That in going abroad into the world, thou goeſt into a forreſt full of unknown dangers: where thou ſhalt meet many briers to teare thy good name, many ſnares to trap thy life, and many hunters to devoure thy ſoule. It is a field of pleaſant graſſe, but full of poyſonous Serpents. Adventure not therefore to go naked among theſe briers, til thou haſt prayed *Chriſt* to cloath thee with his *Righteouſneſſe*; nor to paſſe through theſe *ſnares* and *ambuſhments*, till thou haſt prayed for Gods *providence* to be thy *guide*; nor to walk bare-foot through this ſnakie field, till (*having thy feet ſhod with the preparation of the Goſpel of peace*) thou haſt prayed to have ſtill the brazen Serpent in the eyes of thy faith; that ſo if thou comeſt not home holier, thou maiſt be ſure not to return worſer, then when thou wenteſt out of door.

Therefore, though thy haſt be never ſo much, or thy buſineſſe never ſo great; yet go not about it, nor out of thy doores; till thou haſt at leaſt uſed this or the like ſhort prayer.

*A brief prayer for the morning.*

O Mercifull Father, for Jeſus Chriſt his ſake I beſeech thee forgive me all my known and ſecret ſins, which in thought, word, or deed, I have committed againſt thy divine Majeſty. And deliver me from all thoſe judgements which are due unto me for them; and ſanctifie my heart with thy holy Spirit, that I may henceforth

lead a more godly and religious life. And here (O Lord) I praise thy holy name, for that thou hast refreshed me this night with moderate sleep and rest. I beseech thee likewise, defend me this day from all perils and dangers of body and soul. And to this end I commend my self and all my actions, unto thy blessed protection and government; beseeching thee, that whether I live or die, I may live and dye to thy glory, and the salvation of my poor soule, which thou hast bought with thy precious blood. Blesse me therefore, O Lord, in my going out, and comming in; and grant, that whatsoever I shall think, speak, or take in hand this day, may tend to the glory of thy name, the good of others, and the comfort of mine owne conscience, when I shall come to make before thee my last accounts. Grant this, O heavenly Father, for Jesus Christ thy Sons sake: in whose blessed name I give thee thy glory, and beg at thy hands all other graces which thou seest to be needfull for me this day and ever, in that prayer which *Christ* himselfe hath taught me, saying; *Our father which art in heaven, &c.*

### *Meditations directing a Christian how he may walk all the day with God, like Enoch*

HAving thus begun, keep all the day after as diligent a watch as thou canst over all thy thoughts, words and actions, which thou mayest easily doe

by craving the assistance of *k* Gods holy Spirit, and observing these few rules. k Rom.8.26 Phil.2.3 Prov.27.2

*First, for thy thoughts.*

1. BE carefull to suppresse every sin in the l *first motion.* Dash m *Babylons* children (whilest they are young) against the stones. Tread (betimes) the n *Cockatrice* egge, lest it break out into a *Serpent.* Let sin be to thy heart a stranger, not a home-dweller. Take heed of falling oft into the same sin, lest the custome of sinning *o* take away the conscience of sin, and then shalt thou waxe so impudently wicked, that thou wilt neither fear God, nor reverence man. l Eph.4.27 Mat.5.28,29 m Psal.137.9 n Isa.59.5 1 Sam.14.43 o Qui conscientiæ curam abjiciunt, nec hominem reverentur, nec Deum.

2. Suffer not thy minde to feed it self upon any *p* imagination, which is either unpossible for thee to do, or unprofitable if it be done: but rather think of the worlds vanity, to contemne it; of death, to expect it; of judgement, to avoyd it; of hell, to escape it; and of heaven, to desire it. p Prov.6.14 Zach.8.17

3. Desire not to fulfill thy minde in all things; but learn to deny thy self those desires (though never so pleasing to thy nature) which being attained, will draw either scandall on thy religion, or hatred to thy person. Consider in every thing the end, before thou attempt the action.

4. Labour daily more and more to see thine own misery, through *unbelief, self-love,* and *wilfull breaches of Gods law*, and the necessitie of *Gods mercie*, through the merits of Christs passion, to be such, that if thou

thou wert demanded, *What is the vileſt creature upon earth?* thy conſcience may anſwer, *Mine own ſelf, by reaſon of my great ſins:* And that if on the other ſide, thou wert asked, *What thou eſteemeſt to be the moſt precious thing in the world:* Thy heart might anſwer, *One drop of Chriſts bloud, to waſh away my ſins.* And as thou tendereſt the ſalvation of thy ſoule, live not in any wilfull filthineſſe. For true faith, and the purpoſe of ſinning, can never ſtand together.

5. Approve thy ſelfe to bee a true ſervant of Chriſt, not onely in thy generall calling, as in the frequent uſe of the Word and Sacraments: but alſo in thy particular, in making conſcience to eſchew every knowne ſin, and to obey God in every one of his commandments: like *Joſias*, who q *turned to God with all his heart, according to all the law of Moſes*; And *Zachary* and *Elizabeth*, *who walked in all the commandments of God without reproofe.* But if at any time, through frailty, thou ſlippeſt into any ſin, lie not in it, but ſpeedily riſe out of it by unfained repentance; praying for pardon, till thy conſcience bee pacified, thy hatred of ſinne increaſed, and thy proofe of amendment confirmed.

q 2 King. 23. 25 Luke. 1. 6

6. Beware of affecting popularity by adulation: the end never proves good. And though attained by due deſert, yet manage it wiſely, leſt it prove more dangerous then contempt. For States deſire but to keepe downe whom they contemne for their unworthineſſe,

unworthinesse, but to cut off whom they envie for their greatnesse. Hee therefore is truly prudent, who (considering the premises) neither affecteth nor neglecteth popularitie. But in any wise, take heed of harbouring a * discontented minde, for it may work thee more wo, then thou art aware of. It is a speciall mercy, in the multitude of so many blessings as thou dost enjoy, to have some crosses. God gives thee many blessings, lest, through want (being his child) thou shouldest despair: and he sends thee some crosses, lest by too much prosperity (playing the fool) thou shouldest presume. Many who have mounted to great dignities, would have contented themselves with *a* meaner, had they known their *b* great dangers. And therefore *Competency* rather then *Eminency*. And in all thy will, have ever an eye to Gods will, lest thy self-action turns to thine own destruction. Happy the man, who in his short life is least known of the world, so that he doth truely know God, and himself. Whatsoever crosse therefore thou hast to discontent thee, remember, that it is lesse then thy sins have deserved. Count therefore Christ thy chiefe joy, and sin thy greatest grief: estimate no want to the want of grace, nor any losse to the losse of Gods favour; and then the discontentment for outward meanes shall the lesse perplex thy inward minde. And as oft as Satan shall offer any motion of discontentment to thy minde, remember Saint *Pauls* admonition; r *Wee brought*

* *Socrates* in forum egressus, Quam multis ego (inquit) non egeo. Non est ergo pauper qui caret, sed qui eget.

a dimidium plus toto. *Hor.* b Feriunt summos fulmina montes. *Hor.* Tangunt magnos tristia fata deos. *Ovid.* Ἀαθησασ. Qui notus nimis omnibus, ignotus moritur sibi. *Senec.*

r 1 *Tim.* 6. 7, 8, 9. Insaniæ damnandi sunt, qui tam multa tam anxie congerant, quum sit tam pancis opus. *Vives.*

*no-*

*nothing into this world, and it is certain that wee can carry nothing out. And having food and raiment, let us be therewith content; but they that will be rich, fall into temptation and a snare, and into many foolish and hurtfull lusts, which drown men in destruction and perdition.* Pray therefore, with wise *Agur*: *O Lord, give me neither poverty nor riches, feed me with food convenient for me, lest I be too full, and denie thee, and say, Who is the Lord? or lest I be poore and steal, and take the Name of my God in vain.*

r Prov. 30. 8, 9. Vivitur exiguo melius. Claud.

7. Bestow no more thought upon *worldly things*, then thou needs must for the discharge of thy place, and t the maintenance of thine estate: but still let thy care be greater for u *heavenly* then *earthly things*: and be more grieved for a x *dishonour* done to God, then for an *injury* offered to thy self. But if any private injurie be offered unto thee, bear it as a Christian, with *patience*. Never was an innocent man wronged, but if patiently he bare his crosse, he * overcame in the end. But thy good name in the meanwhile is wounded: bear that also with patience: for he that at the last day will give thy body a resurrection, will as sure in his good time grant a resurrection to thy good name. If impatiently thou fretest and vexest at thy wrongs, the hurt which thou doest thy self, is more then that which thine enemy can do unto thee. Neither canst thou more rejoyce him, then to hear that it thruoghly vexeth thee. But if thou canst shew patience on earth,

t 1 Tim. 6. 8, 9. Gen. 28. 20

u Col. 3. 1, 2. Phil. 3. 20

x Iosh. 7. 19 Psal. 139. 20, &c.

* Nobile vincendi genus est Patientia: vincit qui patitur; si vis vincere, disce pati. Optima injuriæ ultio est oblivio; efficit enim ut animum curet, nec magis lædit, quam si facta non essent.

God

God will ſhew himſelf juſt from heaven. Pray for him; for if thou be a good man thy ſelf, thou canſt not but rejoyce if thou ſhouldeſt ſee thy worſt enemie to become a good man too. But if he ſtill continueth in his malice, and increaſeth in his miſchief, give thou thy ſelfe unto prayer; committing thy ſelfe, and commending thy cauſe unto the righteous judge of heaven and earth; ſaying with *Ieremie*, *Lord of hoſtes, that judgeſt righteouſly, and tryeſt the reins and the heart: vengeance is thine, and unto thee have I opened my cauſe.* In the mean while, *waite* (with *David*) *on the Lord: Be of good courage, and hee ſhall comfort thine heart.* Jer.11.20

8. The more others commend thee for an excellent act, be thou the more humble in thy own thoughts. Affect not the vain praiſes of men; the bleſſed virgin was troubled when ſhe was truly praiſed of an angel. They ſhall be praiſed of angels in heaven, who have eſchewed the praiſes of men on earth. Neither needeſt thou praiſe thy ſelf: deal but uprightly, & others wil do that for thee. Be not thou curious to know other mens doings, but rather bee carefull that no man know any ill dealings by thee. Ne verbis quæſtis oſtentes: ſed rebus oſtende te ſcire. 1 Pſal.49.18

9. Eſteeme no ſin little, for the curſe of God is due to the leaſt: and the leaſt would have damned thee, had not the Son of God died for thee. Bewail therefore the miſery of thine own eſtate: and as occaſion is miniſtred, *a* mourn for the iniquity of the time, pray to God to amend it, and be not 1 Ezek.9.4 Pſal.69.9,10 Mark 3.5

thou

thou one of them that make it worſe.

10. Laſtly, think often of the *b* ſhortneſſe of thy life, and certainty of death; and wiſh rather a good life then a long. For one day of mans life is to be preferred before the longeſt age of a Stag, or Raven: one day ſpent religiouſly, is to be higher valued, then a mans *c* whole life that is conſumed in prophaneneſſe.

*b* Heu fugiunt fræno non remorante dies. Pſa.90.9,10,12 Non quam diu, ſed quam bene.

*c* Fuit, non vixit. *Senec.* Non refert quanta ſit vitæ diuturnitas, ſed qualis adminiſtratio. *Vives.* Tota vita dies unus, ut mirum ſit homines non exſtatiari iiſdem toties redeuntibus.

Caſt over therefore once every day the number of thy dayes, by ſubtracting thoſe that are paſt (as being vaniſhed like yeſternights dream) contracting them that are to come, (ſith the one half muſt be ſlept out, the reſt made uncomfortable by the *troubles* of the *world*, thine own ſickneſſe and the death of friends) counting *d* only the preſent day thine; which ſpend as thou wert to ſpend no more.

*d* Non poteſt præſentem diem recte vivere is, qui ſe non eam quaſi ultimam victurum eſſe cogitat.

*Secondly, for thy words.*

1. REmember, that thou muſt anſwer for every *e idle word*; that in *f multiloquie* the wiſeſt man ſhall overſhoot himſelf. Avoid therefore all *tedious and idle talk*, whereof ſeldome ariſeth comfort, many times * *repentance*: eſpecially beware of raſh anſwers, when the tongue out-runs the minde. The word was thine whileſt thou keptſt it in: it is * anothers as ſoon as it is out. O the ſhame when a mans own tongue ſhall be produced a witneſſe, to the confuſion of his own face!

*e* Mat.12.36

*f* Prov.17.28 and 10.17

* Dixiſſe ſæpe pœnituit, tacuiſſe vero nunquam.

* Neſcit vox miſſa reverti. Quam periculoſum illud, Lingua quo vadis?

Let then thy words bee few, but * *adviſed*;

* Neſcit pœnitenda loqui, qui proferenda prius ſuo tredidit ex animo, *Caſſ.lib.10. Ep.4.*

fore-

fore-think whether that which thou art to speak, be fit to be spoken: affirme no more then what thou knowest to be true; and be rather *g* silent, then speak to an ill, or to no purpose.

g Jam.1.19 Consultius est tacere, quam inepte loqui.

2. Let thy heart and tongue ever go together in honesty and truth: hate h *dissembling and lying* in another, detest it in thy self, or God will detest thee for it: for *he hateth a lyar and his father the devill alike.* And if once thou be * discovered to make no conscience of lying, no man will beleeve thee when thou speakest a truth; but if thou lovest truth, more credit will be given to thy word then to a lyars oath. Great is the possession which Satan hath in those, who are so accustomed to lying, that they will lye, though they get nothing by it themselves, nor are not compelled unto it by others. Let not thine anger remain, when thou seest the cause removed; and ever distinguish betwixt him that offendeth of i infirmity (or against his will) and him who offendeth *k* maliciously, & of set purpose: let the one have pity, the other justice.

h 1 Pet.2,1 Psal.3.2

* Si mendacem te norint, nemo tibi credet, etiamsi affirmes verissima, *Arist.*

Odi tanquam amaturus.

i Prov.6.30 Acts 3.17 1Tim.1.13

k Psal.59.5 Psal.102.7.

3. Keep thy speech as clean from all *obscenetie*, as thou wouldest thy meat from poison, and let thy talk be *l* gracious, that he that heares thee,* may grow better by thee: and be ever more earnest, when thou *m* speakest of religion, then when thou talkest of worldly matters.

l Eph.4.27 Psal.1.2. Prov.31.26

* Pii est alios reddere pios.

m Ps. 139.21 Psal.69.9

If thou perceivest that thou hast erred, persevere not in thine errour: * rejoyce to

* Si verum audias silentio protinus reverere, illique tanquam divinæ rei assurgito,

finde

finde the truth, and magnifie it. Study therefore three things especially: to *understand well*, to *say well*, and to *do well*.

And when thou meetest with Gods children, be sure to make some holy advantage by them; learne of them all the good thou canst, and communicate with them the good things that thou knowest. The more good thou teachest others; the more n will God still n minister unto thee. For the gifts of men by much using, do perish and decrease: so the gifts of God, by much using, do the more grow and increase: as o the o widows pitcher of oyle, which the more it powred to fil other vessels, the more it was still repleniſhed in it self.

n Mark 4.24,25

o 2 Kings 4.2

4. Beware that you beleeve not all that p is told you, and that you tell not p all that you hear: for if you doe, you shall not long enjoy true freinds, nor ever want great troubles. Therefore in accusations, be first assured of the truth then censure. And if thou tendereſt the reputation of an honest heart, never let malice in hatred, make thee * reveale that which love in freindship bound thee a long time to conceale. But for fear of such after-claps observe two things.

p Eccles. 3.7 Luke 2.19

* Arcanum tibi creditum fidelius custodi, quam depositam pecuniam.

First, though thou hast many acquaintance, yet make not any thy familiar friend but he that truly * feares God. Such a one thou never needest to fear: for though you should in some particulars fall out, yet Christian love, the main ground of your friendship, will never fal away, and the fear of God will never suffer him to do thee any villany.

* Vera amicitia tantummodo est inter bonos. Mali nec inter se amici sunt, nec cum bonis.

Second

Secondly, do nothing in the sight of a civill friend, for which thou canst not be safe, unlesse it bee concealed: nor any thing for which (if just cause bee offered) thou needest fear him, if he prove thine unjust enemy. If thou hast done any thing amisse, aske God forgivenesse, and perswade thy selfe, rather then thy friend, * to keep thine own counsel. For be assured, that what friendship soever is grounded upon any other cause then true Religion: if ever that cause faile, the friendship falleth off: And the rather, because that as God breeds among men, *Truth*, *Peace*, and *Amitie*, that we should live to do one another good: so the devill daily soweth falshood, discord, and enmity, to cause (if he can) the dearest friends to devour one another.

* Civilem amicum sic habeas, ut putes posse inimicum fieri.

* Quod tacere vis, prius ipse tacetas.

Bellum non est hominum sed (quod verbum sonat) bellua-rum, & vitiis non hominibus gerendum.

5. Make not a jest *q* of another mans infirmity: remember thine own. Abhorre the frothy wit of a filthy nature, whose brains having once conceived an odd scoff, his minde travels (as a woman with child) till he be delivered of it. Yea, he had rather lose his best friend, then his worst jest. But if thou bee disposed to be merry, have a speciall care to three things:

q Ephes. 5. 4 Psal. 15. 3 Irridere pium nefas, impium immane, hominem inhumanum. Nemo videtur sibi tam vilis, ut irrideri mereatur.

First, that thy mirth be not against *Religion*.

Secondly, that it be not against *Charitie*.

Thirdly, that it be not against *Chastitie*: and then be as merrie as thou canst, r *only in the Lord*.

r Phil. 4. 4.

6. Rejoyce not at the fall of thine *s* enemy, for thou knowest not what shall be the manner

s Prov. 24. 17.

manner of thy own end. But be more * to see the worst mans amendment, then punishment. Hate no man, for fear Christ loves him; who will not tak well, that thou shouldest *hate* whom he *veth.* † Christ *loved thee* when thou wa *enemie*: by the merits therefore of his blo he requireth thee, for his sake, to love th enemie. Denie him (being a Christian) thou darest. He asketh but forgivenesse forgiveneſse: the forgiveneſse of an *dred pence*, for the forgiveneſse of u *ten thou sand talents.* The threescore hundred thousand *crowns* for ten *crowns*: Pettie forgiveneſse of man, for the infinite forgiveneſs of Almighty God. Though thou think thine enemy unworthy to be forgiven, Christ is worthy to be obeyed.

7. When the glory of God, or go of thy neighbour doth require it, spea the truth, and feare not the face of m The frown of a Prince may sometim bee the favour of God. * Neither sha flatterie still hold in credit, nor truth alwa continue in disgrace.

8. Ever think him a true friend, wh tels thee secretly and plainly of thy faults He that seeth thee offend, and tels the not of thy fault, either flatters thee fo favour, or dares not displeaſe thee fo feare. Miserable is his case, who when he needs, hath none to admonish him Reprehension, bee it just, bee it unjust, come it from the mouth of a *friend* or of a *foe*, it never doth a wise man harm.

* *Valentianus Imp.* Cum supplicio mortis aliquis afficiendus esset, aiebat, se malle ad vitam revocare: Crudelis animi est a lienis malis gaudere, & non miserereri communem naturam.

† Rom. 5. 8. 10 Eph. 2. 4.

u Mat. 18. 24

* Psal 12. 3 Nec mendacii utilitas est diuturna, nec veritatis damnum diu nocet.

me. For if it be true, thou haſt a arning to amend: if it be falſe, thou haſt caveat what to avoid. So every way * it kes a wiſe man better, or warier. But * if u canſt not endure to bee reprehended, e then nothing worthy of reprehen- on.

* Reprehenſa ſemper vel meliores vel cautiores nos reddit.
* Si reprehendi fers ægre, reprehendenda ne feceris.

9. Speak not of y God, but with feare d reverence, and as in his ſight and hear- g. For ſeeing we are not worthy to uſe is holy name in our mouthes, much leſſe ught we to abuſe it vainely in our talk. ut ordinarily to uſe it in vaine, raſh, or lſe oathes, is an undoubted ſigne of a ſoul at never truly feared God. Pray there- re with *David*, when thou art to ſpeak of y matter that may move paſſion: * *Set a atch, O Lord, before my mouth, and keep the ore of my lips.*

y Levit 19.12. Deut 28.58. Rom 9.5. Eccleſ.5.2 Pſal.29.2 Qui facile in ſeriis jurat, in jocis jurabit: qui in jocis, & in mendacio. *Vives.*

* Pſal.141.3

10. Laſtly, in *a* praiſing, be diſcreet; *b* ſaluting, courteous; in *c* admoniſhing, iendly; in *d* forgiving, mercifull; in promiſing, faithfull; and bountifull in recompenſing good ſervice: making not the rewards of vertue, gifts of fa- our.

a 1 Pet.5.12.
b Rom.12.10 Affabilitas & comitas ſunt nullius impendii, amicitias tamen magnas conglutinant exhibita, diſſolvunt prætermiſſa.
c 1 Theſ.5.14
d Eph.4.32 Lev.19.17
e Pſal.15.4 Ezek.12.25
f Deut.15,13 14.

*Thirdly, for thy actions.*

1. DO no evill, though thou mighteſt: for God will not ſuffer the leaſt ſin (without bitter repentance) to eſcape unpuniſhed: leave not undone any good that thou canſt, but do nothing without a calling, nor any thing in thy calling, till thou haſt firſt taken

g Psal.119.101 1 Cor.7.20 2 Sam.30.8

*g* counsel at *Gods word* of the lawfulnes thereof, and prayed for his blessing upo thy endevour; and then do it in the name of God, with cheerfulnesse of heart, com mitting the successe unto him; in who power it is to blesse with his grace. whatsoever businesse is intended to his glory.

h 1 Cor.7.5 Immunet semper occasioni suæ diabolus. Greg.

2. When thou art tempted to doe evil work, remember that *h* Satan is whe his businesse is. Let not the childe of G be the instrument of so base a *slave*; h the *work*, if thou abhorrest the *author*. A thy conscience these two questions: i *Wh I have another to do this unto mee? Whatsh*

i Mat.7.12

k Luke 16.2 2 Cor. 5.10

*I answer Christ in the day of my* k *accounts contrary to my* l *knowledge and conscience, I*

l 1 Cor.8.7

m Gen. 39. 9, 11 &c.

*doe* m *this wickednesse, and sin against hi* And remember, with *Joseph*, that though *man seeth*, yet *God seeth all*. Fly therefo (with *Ioseph*) from all sins, as well th which are secret in the sight of God, those that are manifest in the eyes of me For God, as he is just, without speedy r pentance, will bring thy secret sins, as he

n 2 Sam.12.12

*Davids*, to the open light, n *before all Isra and before the Sunne*. Be therefore as muc

o Luke 8.17 and 12.2

afraid of o *secret sins*, as of *open shame*. An so avoid all in generall, as that thou doe not allow to thy self any one particular darling sinne, which the corruption of t nature could best agree withall: For t craftie devil can hold a mans soul as fast b one, as by many sins; and faster by th one which doth please thee, then by those which begin to be abominable unto

thee.

thee. And as thou desirest to avoid a sin: so bee carefull to shun the *p* occasion.

p Prov. 5.8 & 6.5 Omnis peccandi occasio vitanda est; nam qui amat periculum, peribit in illo. Eccles. 3.

3. In effecting good actions which are *within the compasse of thy calling*, distrust not *Gods providence*, though thou see the means either *wanting* or *q weak*. And if means do offer themselves, be sure that they be *lawfull*: and having gotten lawfull means, take heed that thou rely not more upon them then upon *God* himself. Labour, in a lawfull calling, is Gods ordinary means by which he blesseth his children with outward things. Pray therefore for Gods blessings upon his own means. In earthly businesse bear an heavenly mind: do thou thy best endevour, and commit the whole successe to the *fore-ordaining wisedome of almighty God*. Never think to thrive by those means which God hath accursed. That will not in the end prove *r* gain, which is gotten with the losse of thy soul. In all therefore both actions and means, endevour with *Paul* to have *s always a clear conscience towards God, and towards men.*

q Judg. 7.7.

r Matth. 16.26 Hic murus aheneus esto, nil conscire sibi, nulla pallescere culpa. Hor.

s Acts 24.16

*Look to your selves what conscience ye have. For conscience shall damne, and conscience shall save.*

4. Love all good things for Gods sake: but God for his own sake. Whilest thou holdest *t* God thy friend, thou needest not fear who is thine enemy: for either God will make thine enemie to become thy friend, or will bridle him that hee cannot hurt thee. No man is overthrown by his enemy, unlesse that first his sin have prevailed

t Psal. 118.6,7 Rom. 8.31 Prov. 16.7 Gen. 32.20, &c. Gen. 31.7, 29, 42 Exod. 32.25 Num. 14.42, 43, &c.

vailed over him, and God hath left him to himself. He that would therefore be safe from the fear of his enemies, and live still in the favour of his God; let him redeem the folly of the time past with serious repentance, look to the *u* time present with religious diligence, and take heed to the time to come with carefull providence.

*u* Phil. 2. 7. 11, 12, 13.

5. Give every man the honour due to his place, but honour a man more for his goodnesse then for his greatnesse. And of whomsoever thou hast received a benefit, unto him (as God shall enable thee) remember to be thankfull. Acknowledge it lovingly unto men, and pray for him heartily unto God, and count every blessing received from God, as a pledge of his eternall love and a spur to a godly life.

6. Be not proud for any externall worldly goods, nor for any internall spirituall gifts. *Not for externall goods*, because that they came lately, so they will shortly be gone again: their losse therefore is the less to be grieved at. *Not for any internall gifts*, for as God gave them, so will he likewise take them away, if (forgetting the giver) thou shalt abuse his gifts, to puff up thine heart, with a pride of thine own worth, and contemne others, for whose good Almighty God bestowed those gifts upon thee. Hast thou any one vertue that moves thee to bee self-conceited? thou hast twenty vices, that may better vilifie thee in thine own eyes. Be the same in the * *sight* of God who beholds thy heart, that thou seemest

* Tu recte vives, si cures esse quod audes. *Hor. Ep. ad Quint.*

to be in the *eyes of men*, that see thy face. Content not thy self with an * *outward good name*, when thy conscience shall inwardly tell thee it is undeserved, and therefore none of thine. A *deserved good name*, for any thing but for *godlinesse*, lasts little, and is lesse worth. In all the holy Scriptures I never read of an hypocrites repentance: and no wonder; for whereas after sin, *conversion* is left as a means to cure all other sinners; what means remains to recover him who hath converted *conversion* it self into sin? Wo therefore unto the soul that is not, and yet still seemeth religious.

* Nil juvat bonum nomen reclamante Conscientia.

7. Mark the *fearfull ends* of notorious evil men, to abhor their wicked actions; mark the life of the *godly*, that thou mayest imitate it, and his x blessed *end*, that it may comfort thee. Obey thy betters, observe the wise, accompany the honest, and love the religious. And seeing the corrupt nature of man is prone to hypocrisie, beware that thou use not the exercise of religion, as matters of course and custome, without care and conscience to grow more holy and devout thereby. Observe therefore how, by the continuall use of Gods y means, thou feelest thy special corruptions wakened, and thy sanctification more and more encreased: and make no more shew of holinesse z outwardly to the world, then thou hast in the sight of God inwardly in thine heart.

x Num. 23, 10. Psal. 37. 35. 36, 37.

y 1 Cor. 1. 28.

z Isa. 58. 5, 6. Mat. 23. 27, 28. Psal. 51. 6.

8. Endevour to rule those who live under thine authority, rather by love then by fear: for to rule by a love is easie and

a Ama & impera. Blando vis latet imperio. Anselm.

safe, but tyrannie is ever accompanied with
b Qui terret, plus ille timet, sors illa Tyranno convenit. *Claud. de inſtit. prin.* care and *b* terrour. *Oppreſsion* will force the *oppreſſed* to take any advantage to ſhake off the yoke that they are not able to bear; neither will Gods juſtice ſuffer the ſway that is grounded on *tyrannie*, long to con-
c 1 Pet. 2. 13 tinue. Remember that though by *c humane ordinance* they ſerve thee; yet by a
d Lev. 25. 55 more peculiar right they are *d Gods ſervants*.
e Philem. 16 Yea, now being *Chriſtians*, *e not as thy ſervants, but above ſervants*; *f brethren beloved*
f 1 Cor. 9. 5 *in the Lord*. Rule therefore over *g* Chri-
g Si *Pericles* quoties chlamidem induceret, apud ſe dicere conſuevit, Attende *Pericles* quod geſtaturus es imperium in liberos Athenienſes, *Plut. in Apophth.* Quanto magis tu, quoties authoritatem exerciturus es, apud teipſum dicere deberes, Memento homo, quod imperium geris in liberatos Chriſtianos. ſtians (being a Chriſtian) in love and mercy, like Chriſt thy maſter.

9. Remember, that of all actions none makes a magiſtrate more like God (whoſe Vice-gerent he is) then in doing juſtice *juſtly*: for the due execution whereof,

First, have ever an open ear to the juſt complaints of unjuſt dealings.

Secondly, ſo lend one ear to the accuſer, as that thou keep the other for the accuſed: for *h* he that decreeth for either part, before both be heard, the decree may be juſt, but himſelfe is unjuſt.

h Qui ſtatuit aliquid parte inaudita alterâ, æquum licet ſtatuerit, haud æquus fuit. *Senec. in Med.*

Thirdly, in hearing both parts, encline not to the right hand of affection, or to the left of hatred: as to beleeve arguments of perſwaſion for a friend, before arguments concluding for a foe.

Judicious Sir *Fr. Bacons* Eſſayes of Judicature.

Fourthly, deny no juſtice, which is *Regia menſura*, to the meaneſt ſubject: but let the cauſe of the poore and needy come in equall ballance with the rich and mighty.

If

If thou perceivest on the one side in a cause, the *high hills of cunning advantage, powerfull combination, and violent prosecution:* and on the other side, *the low valleys of povertie, simplicitie, and desolation:* prepare thy way (as God doth) to judgement, by h *raising valleys, and taking down hills*, equalling inequality: that so thou mayest lay the foundation of thy sentence upon an even ground. In matters of right and wrong, betwixt party and party, let thy conscience be carefull, rather i *Jus dicere*, to pronounce the law that is made *secundum allegata & probata*; rather then *jus dare*, to make a law of thine own, upon the authority of *Sic volo, sic jubeo*, fearing that fearful malediction, k *cursed be hee that removeth his neighbours landmark:* in trialls of life and death, let Judges, like *Elohim, in justice* l *remember mercie*, and so cast the severe eye of justice upon the fact, as that they looke with the pitifull eye of mercie upon the malefactor, wresting the favour of law, to the favour of life, where grace promiseth amendment: but if justice requireth that * *one*, rather then unity must perish, and that a *rotten member* must be * cut off, to save the *whole body* from putrefying; *fiat justitia.* But whilest thou art pronouncing the sentence of judgement on another, remember that thine own judgement hangs over thine head. In all causes therefore judge aright, for thou shalt be sure to finde a righteous Judge, before whom thou must shortly appear to be judged thy self; at what

h Luke 3.4,5. Isa. 40.3,4

i 2 Chro. 19.6

k Deut. 27.17

l Abak. 3.2

* Melius ut pereat unus, quam unitas.

* Ense rescindendum ne pars sincera trahatur.

time thou mayst leave to thy friend this for thine Epitaph;

*Nuper eram Judex, jam judicis ante Tribunal*
*Subsistens, paveo: judicor ipse modo.*

Many (I know not upon what grounds) seem to be much agrieved with the laws of the land; but wiser men may answer them with the Apostle, *Nos scimus bonam esse legem, modo judex ea legitime utatur*; m *We know that the law is good, if a man use it lawfully.* And he shall be unto me a righteous judge, whose heart neither corruption of bribes, fear of foes, nor favour of friends, can withdraw from the conscionable practice of these precepts. And to that rare and venerable Judge, I say with *Iehosaphat*, n *Bee of courage, and do justice, and the Lord will be with the good.*

m 1 Tim. 1.8

n 2 Chro. 19.11

10. Lastly, make not an occupation of any o recreation. The longest use of pleasure is but short: but the pains of pleasure abused, are eternall. Use therefore lawfull recreation, so far forth as it makes thee the p *fitter* in body and minde, to do more *cheerfully the service of God*, and the duties of thy calling. * Thy work is great, thy time is but short. And he who *will recompence every man* q *according to his works, standeth at the doore.* Think how much work is behinde, how slow thou hast wrought in the time which is past, and what a reckoning thou shouldst make, if thy r master should cal thee this day to thine accounts. Be therefore carefull hence-forth, to make the most advantage

o Prov. 24.17

p Phil. 4.8

* Vita brevis, opusque multum, operarii pigri & arget Paterfamilias. *Rabb. Apophtheg.*

q Apoc. 22.12

r Jam. 5.9

advantage of thy short time that remains, as a man would of an old *Lease*, that were near expiring: and when thou dispossest to recreate thy selfe, remember how small a time is allotted for thy life: and that therefore much of that is not to be consumed in idlenesse, sports, plaies, and toyish vanities: seeing the whole is but a short while, though it bee all spent in doing the best good that thou canst: for man was not created for sports, plaies, and recreation: but zealously to serve God in religion, and conscionably to serve his neighbour in his vocation; and by both, to ascertain himselfe of eternall salvation. Esteem therefore the losse of * time, one of the greatest losses: *s* redeem it carefully, to spend it wisely: that when that time cometh, that thou mayest be no longer a t *Steward* on earth; thy *u* master may welcome thee with an *Euge bone serve*, and give thee a better in heaven, where thou shalt joyfully enjoy thy masters joyes for evermore.

* Nihil est aliud tempus quam vita, quam unusquisq; tantum se amare profitetur; quum rei nullius magis sit prodigus quam temporis.
*s* Ephes. 5.16
t Luke 16.2
u Matth. 25.21.

## *Meditations for the Evening.*

*At evening, when thou prepares thy selfe to take thy rest, meditate on these few points.*

1 THat seeing thy x *dayes are numbred*, there is one more of thy number spent: and thou art now the nearer to thy end *by a day*.

x Psal 90.10 Job. 14.5 Vive memor quam sis ævi brevis. *Horat.*

2. Sit down a while before thou goest to bed, and consider with thy selfe, what memorable thing thou hast seen, heard, or

read that day, more then thou ſaweſt, heardeſt, or kneweſt before, and make thy beſt uſe of them; but eſpecially call to minde what ſin thou haſt committed that day againſt God or man; and what good thou haſt omitted: and humble thy ſelf for both. If thou findeſt that thou haſt done any goodneſſe, acknowledge it to be Gods grace, and give him the glory, and count that * *day loſt* wherein thou haſt not done ſome good.

* Hen perdidi diem. *Tit. Veſ. Apophth.* Nulla ſine linea dies.

2. If by frailtie, or ſtrong tentation, thou ſhalt perceive that thou haſt committed any grievous ſin, or fault, preſume not to ſleep till thou have upon thy knees made a particular *reconciliation* with God in Chriſt for the ſame, both by confeſſing the fault, and by fervent praying for the pardon of the ſame. Thus making thy ſcore even with Chriſt every night, thou ſhalt have the leſſe to account for, when thou art to make thy finall reckoning before his Majeſtie in the judgement day.

4. If thou have fallen out with any in the day, let not the y *Sun go down in thine anger* that night. If thy conſcience tels thee that thou haſt wronged him, acknowledge thine offence, and * intreat him to forgive thee. If he have wronged thee, offer him reconciliation; and if he will not be reconled, yet do thou from thy heart *forgive him*, *Matth.* 5.23. But in any caſe preſume not to be thine own revenger. For in ſo doing thou doeſt God a double injurie; Firſt, in offering to take his ſword of juſtice out of his hand,

y Epheſ. 4.26.

* Non turpe eſt veniam precari, turpe eſt Deum aut hominem habere inimicum.

hand, as though he were not just; having reserved the execution of z *vengeance* to himself. Secondly, a in usurping authority over his servant, without referring the cause to his hearing and censure, being his and thy master. Besides, thou art too partiall to be a revenger. For if thou be to execute revenge on thy self, thou wilt do it too lightly; if on thy enemie, too heavily. It belongeth therefore to God to revenge, to thee to forgive.

z Mihi vindicta dicit Dominus, Rom. 12, 19.

a Non est tibi jus in servum alienum, imo in conservum tuum.

And in testimony that thou hast freely forgiven him, pray unto God for the forgiveness of his fault, and the amendment of his life: and the next time that occasion is offered (and it lies in thy power) b do him good, and rejoyce in doing it: for he that *doth good to his enemies*, shewes himself the child of God, and his reward is with God his Father.

b Cui semel ignoveris, cura ut ille sentiat bona fide id esse actum, & si qua in re illum juvare potes, experiatur te amicum. *Vives*: Matth. 5. 44. Rom. 12. 20.

5. Use not c sleep as a meanes to satiate the foggie lithernesse of thy flesh: but as a medicine to refresh thy tired senses and members. Sufficient sleep quickneth the minde, and reviveth the body: but immoderate sleep dulleth the one, and fatneth the other.

c In vita tempus quod somno impenditur non est vita, Vita enim vigilia est.

6. Remember that many go to bed, and never rise again till they be wakened, and rise up by the fearfull sound of the last trumpet. But he that sleepeth and wakeneth with prayer, sleepeth and wakeneth with Christ. If therefore thou desirest to sleep securely, and safely, yeeld up thy self into the hands of God, whilest thou art waking:

and so go to bed with a reverence of Gods Majestie, and consideration of thine owne miserie, which thou maist imprint in thy heart in some measure; by these meanes, and the like meditations.

Read a chapter in the same order as was prescribed in the morning: and when thou hast done, kneel down on both thy knees at thy bed side, or some other convenient place in thy chamber; and lifting up thy heart, thine eyes, and hands, to thy heavenly Father, in the name and mediation of his holy Son *Jesus*, pray unto him, if thou have the gift of prayer.

1. Confessing thy sins, especially those which thou hast committed that day.

2. Craving most earnestly (for Christ his sake) pardon and forgivenesse for them.

3. Requesting the assistance of his holy Spirit, for amendment of life.

4. In giving thanks for benefits received, especially for thy preservation that day.

5. Praying for rest and protection that night.

6. Remembring the state of the Church, the King, and the Royall Posteritie, our Ministers and Magistrates, and all our brethren, visited or persecuted.

7. Lastly, commending thy self and all thine to his gracious custody.

All which thou mayest do in these or the like words.

*A prayer*

*A prayer for the Evening.*

OMoſt gracious God, and loving Father, d *who art about my bed, and knowest my down-lying, and mine up-riſing, and art near unto all that call upon thee in truth and ſinceritie*, I wretched ſinner do beſeech thee to look upon me with the eyes of thy mercy, and not to behold me as I am in my ſelf: for then thou ſhalt ſee but an unclean and defiled creature, e *conceived in ſin, and living in iniquitie: ſo that I am aſhamed to lift up mine eyes to heaven, knowing how grievouſly I have ſinned againſt heaven, and before thee: for, O Lord, I have* f *tranſgreſſed all thy commandments and righteous lawes*, not only through negligence and infirmity, but oftentimes through wilfull preſumption, contrary to my knowledge: yea, contrary to the motions of thy holy Spirit, reclaiming me from them; ſo that I have wounded my conſcience, and grieved thy g *holy Spirit*, by whom thou haſt *ſealed mee to the day of redemption*. Thou haſt conſecrated my ſoul and body to be the temples of the *holy Ghoſt*: I wretched ſinner have defiled both with all manner of pollutions and uncleanneſſe. My h *eyes* in taking pleaſure to behold vanitie; mine *eares* in hearing impure and unchaſt ſpeeches; my i *tongue* in leaſing and evil ſpeaking; my k *hands* are full of impurity; that I am aſhamed to lift them up unto thee; and my l *feet* have carried me after mine own wayes; my *underſtanding* and *reaſoning*, which are ſo quick in

d Pſal.139.2,3.

e Pſal.51.5. Heb.6.9. Luke 15.18.

f Dan.9.10.

g Eph.4.30.

h Pſal.119.37.

i Iſa.6.5.

k Iſa.1.15.

l Rom.3.15,16.

all earthly matters, are only blinde and ſtupid when I come to meditate or diſcourſe of ſpirituall and heavenly things; my *memorie*, which ſhould be the treaſury of all goodneſſe, is not ſo apt to remember any thing, as thoſe things which are vile and vain. Yea, Lord, by wofull experience I finde, that naturally m *all the imaginations of the thoughts of mine heart, are only evil continually.* And theſe my ſins n *are more in number then the hairs which grow upon mine head*, and they have grown over me like a loathſome leprie; *that from the* o *crown of my head, to the ſole of my feet*, there remains no part which they have not infected. They make me ſeem p *vile in mine own eyes*, how much more q *abominable* muſt I then appear in thy ſight? And the cuſtome of ſinning hath almoſt taken away the conſcience of ſin, and pulled upon me ſuch dulneſſe of ſenſe, and hardneſſe of heart, that thy judgements denounced againſt my ſins, by the faithfull preachers of thy word, do not terrifie me to return unto thee by unfained repentance for them. And if thou, Lord, ſhouldeſt but deal with me according to thy juſtice, and my deſert, I ſhould utterly be confounded and condemned. But ſeeing that of thine infinite mercie thou haſt ſpared me ſo long, and ſtill waiteſt for my repentance: I humbly beſeech thee, for the bitter death and bloudy paſſions ſake which Jeſus Chriſt hath ſuffered for me, that thou wouldeſt pardon and forgive unto me all my ſins and offences, and open

m Gen. 8.5
n Pſal. 40.12
o Iſa. 1.6
p 2 Sam. 6.22
q 1 Joh. 3.20

unto

unto me that ever-ſtreaming *r* fountain of the bloud of Chriſt, which thou haſt promiſed to open under the *New Teſtament*, to the penitent of the houſe of *David*, that all my ſins and uncleanneſſe may be ſo bathed in his bloud, buried in his death, and hid in his wounds, that they never bee more ſeen, to ſhame me in this life, or to condemne me before thy judgement ſeat, in the world which is to come. And foraſmuch, O Lord, as thou *ſ* knoweſt, that *it is not in man to turn his own heart, unleſſe thou doeſt firſt give him grace to convert*: And ſeeing that it is as eaſie with thee to make me righteous and holy, as to bid me to be ſuch: O my God, give me grace *t to do what thou commandeſt, and then command what thou wilt*, and thou ſhalt finde me willing to do thy bleſſed will. And to this end give unto me thine holy Spirit, which thou haſt promiſed to give (to the *u worlds end*) unto all thine Elect people; and let the ſame thy holy Spirit purge my heart, heal my corruption, ſanctifie my nature, and conſecrate my ſoul and bodie, that they may become the *x Temple of the holy Ghoſt*, to ſerve thee in *y righteouſneſſe and holineſſe all the daies of my life*: That when (by the direction and aſſiſtance of thy holy Spirit) I ſhall *z finiſh my courſe* in this ſhort and tranſitorie life, I may *a* cheerfully leave this world, and reſigne my ſoule into thy fatherly hands, in the aſſured confidence of enjoying everlaſting life with thee in thine heavenly kingdome, which thou haſt *b* prepared for

r Zach.13.1

s Jer.10.23

t Da Domine quod jubes, & jube quod vis, Aug.

u Mat.28.20 Joh.16.13.

x 1 Cor.3.16,17

y Luk.1.74,75.

z Act.13.25

a Pſal.13.5.

b Mat.25.34

c 2 Tim. 4. 8. for thine elect Saints, who c love the Lord Jesus, and expect his appearing.

In the mean while, O Father, I beseech thee, let thine holy Spirit work in me such a serious repentance, as that I may with tears lament my sins past, with grief of heart be humbled for my sinnes present, and with all mine endevour, resist the like filthy sins in time to come. And let the same thy holy Spirit likewise keep me in the unitie of thy Church, lead me in the truth of thy word, and preserve me that I never swerve from the same, to Poperie, nor any other errour or false worship. And let thy Spirit open mine eyes more and more, to *see the* d *wondrous things of thy law*: and e *open my lips*, that my mouth may daily defend thy truth, and set forth thy praise. Encrease in me those good gifts which of thy mercy thou hast already bestowed upon me, and give unto me a penitent spirit, a chaste heart, a contented mind, pure affections, wise behaviour, and all other graces which thou seest to be necessary for me: to govern my heart in thy fear, and to guide all my life in thy favour; that whether I live or die, I may live and die unto thee, who art my God and my f Redeemer.

d Psal. 119. 18.
e Psal. 51. 15.
f Psal. 19. 14.

And here (O Lord) according as I am bound, I render unto thee, from the altar of my humblest heart, all possible thanks, for all those blessings and benefits, which so graciously and plenteously thou hast bestowed upon my soul and body, for this life, and for that which is to come: namely, for.

for mine *Election, Creation, Redemption, Vocation, Justification, Sanctification,* and *Preservation* from my child-hood untill this present day and hour: and for the firme hope which thou hast given me of my *Glorification*: likewise for my *health, wealth, food, raiment,* and *prosperitie*: and more especially, for that thou hast defended me this day now past, from all perils and dangers, both of body and soul, furnishing me with all necessary good things, that I stand in need of. And as thou hast *ordained the day for man to travell in, and the night for him to take his rest*: so I beseech thee, sanctifie unto me this nights rest and sleep, that I may enjoy the same, as thy sweet blessing and benefit: That so this dull and wearied body of mine, being refreshed with moderate sleep and rest, I may be the better enabled to walk before thee, doing all such good works as thou hast appointed; when it shall please thee, by thy divine power, to waken me the next morning. And whilest I sleep, do thou, *O Lord, who art the* g *keeper of Israel, that never slumbrest nor* g Psal. 121.4 *slepest*, watch over me in thy holy providence, to protect me from all danger, so that neither the h *evill angels* of Satan, nor any h Apoc. 12.7 wicked enemy, may have any power to do me any harm or evill. And to this end, give a charge unto thy holy *Angels*, that they (at thy appointment) i *may pitch their tents* i Psal 34.7 *round about me*, for my defence and safety, as thou hast promised that they should doe *about them that fear thy Name*. And knowing

k Prov. 18, 10. ing that thy Name is k *a strong tower of defence unto all those that trust therein*; I here commend my selfe (and all that do belong unto me) unto thy holy protection and custody. If it be thy blessed will to call for me in my sleep, O Lord, for Christ his sake, have mercie upon me, and receive my soul into thy heavenly kingdome. And if it be thy blessed pleasure to adde more dayes unto my life, O Lord, adde more amendment unto my daies, and wean my minde from the love of the world, and worldly vanities, and cause me more and more to settle my conversation on heaven, and heavenly things. And *perfect daily in me that good work which thou hast begun, to the glory of thy name*, and the salvation of my sinfull soul.

O Lord, I beseech thee likewise, save and defend from all evill and danger, thy whole Church, the Kings Majesty, Queen *Mary*, Prince *Charles*, the Lady *Mary*, the Lady *Elizabeth*, and her princely issue: keep them all in the sinceritie of thy truth, and prosper them in all grace and happinesse. Blesse the Nobility, Ministers and Magistrates of these Churches and Kingdomes, each of them with those graces which are expedient for their place and calling. And be thou, O Lord, a comfort and consolation to all thy people, whom thou hast thought meet to visit with any kinde of sickness, crosse, or calamitie. Hasten, l O Father, the comming of our Lord Jesus Christ. Make me ever mindfull of my last end, and

l Apoc. 6. 10. and 22. 20.

of

of the reckoning that I am to make unto thee therein: and in the mean while, carefull so to m *follow Christ in the regeneration* during this life, as that with Christ I may have a portion in the n *Resurrection of the just*, when this mortall life is ended. These graces, and all other blessings, which thou, O Father, knowest to bee requisite and necessarie for mee, I humbly beg and crave at thy hands in the name and mediation of Jesus Christ thy Sonne; and in that forme of prayer which he himselfe hath taught mee to say unto thee, *Our Father, &c.*

m Mat.19.28
n Luke 14.14

*Another shorter Evening prayer.*

O Eternall God, and heavenly Father, if I were not taught and assured by the promises of thy Gospel, and the o examples of *Peter*, *Magdalen*, the *Publican*, the *Prodigall child*, and many other penitent sinners, that thou art so p *full of compassion*, and so ready to forgive the greatest sinners, who are q heavyest laden with sin, at what time soever they r return unto thee with penitent hearts, lamenting their sins, and imploring thy grace; I should despaire for mine own sins, and be utterly discouraged from presuming to come unto thy presence: considering the hardnesse of my heart, the unrulinesse of my affections, and the uncleannesse of my conversation, by meanes whereof I have transgressed all thy *s* lawes, and deserved thy curse, which might cause my body to bee smitten with some fearfull disease, my soule to languish with.

o Luke 22.61 and 7.47. and 18.14. and 15.20.
p Psal.103.8.
q Matth. 11.28.
r Ezech.18.21; 22. &c.
s Deut.27.26; Gal.3.10.

with the death of sin, my good name to be traduced with scandalous reproaches, and make mine estate lyable to all manner of crosses and casualties. And I confesse, Lord, that thy t *mercy* is the cause that I have not been long agoe confounded. But O my God, as thy mercie onely stayed thy judgement from falling upon me hitherto, so I humbly beseech thee, in the u *bowels* of the mercy of *Iesus Christ* (x *in whom only thou art well pleased*) that thou wilt not deal with me y according to my deserts, but that thou wouldst freely and fully remit unto me z all my sins and transgressions: and that thou wouldst a wash them cleane from mee, with the vertue of that most precious bloud, which thy son Jesus Christ hath shed for me. For he alone is the b *Physician*, and his c *bloud onely* is the *medicine* that can heal my *sicknesse*. And hee is the true brazen d *Serpent* that can cure that poyson, wherewith the *fierie Serpents* of my *sins* have stung and poisoned my sick and wounded soul. And give me, I beseech thee, thine *holy Spirit*, which may assure me of mine e *adoption*, and that may confirm my *faith*, encrease my *repentance*, enlighten my *understanding*, purifie my *heart*, rectifie my *will* and *affections*, & f *so sanctifie me throughout, that my whole body, soule and spirit, may be kept unblameable until the glorious coming of my Lord Iesus Christ*, and now O Lord, I give thee hearty thanks and praise, for that thou hast this day preserved me from all harmes and perils, notwithstanding all my sins and

t Lam 3.22 Mal.3.6
u Col.3.12
x Matth.3.17
y Psal.25.7 and 28.4
z Hos.14.2
a Isa.1.16,18
b Mat.9.12
c 1 John.1.7
d John 3.14
e Gal.4.3.6.
f 1 Thes.5.23.

ill

ill deserts. And I beseech thee likewise defend me this night from the g *roaring Lion, which night and day seeketh to devoure me.* Watch thou, O Lord, over me this night, to keep me from his tentations & tyranny, and let thy mercy shield me from his unappeasable rage and malice. And to this end I *h* commend my self into thy hand and protection: beseeching thee, O my Lord and God, not to suffer Satan, nor any of his evil members to have power to do unto me any hurt or violence this night. And grant, good Lord, that whether *I sleep or wake, live or die,* I may *sleep, wake, live and die* unto thee, and to the glory of thy name, and the salvation of my soul. Lord blesse & defend all thy chosen people every where. Grant our King a long and happy reigne over us. Blesse our gracious Queen *Marie,* Prince *Charles,* the Lady *Mary,* the Lady *Elizabeth,* and her princely issue, together with all our Magistrates and Ministers: comfort them who are in misery, need, or sickness: Good Lord, give me grace to be one of those i *wise virgins,* which may have my heart prepared, like a lampe furnished with the *oyle of faith,* and *light of good works,* to meet *the Lord Iesus,* the sweet *Bridegroom* of my soul, at his second and sudden comming in glory. Grant this, good Father, for Christ Jesus sake, my only Saviour and Mediator, in whose blessed name, and in whose *owne words* I call upon thee, as hee hath taught me: *Our Father which art in heaven, &c.*

g 1 Pet. 5. 8

h Psal. 31. 5

i Mat. 25. 1

After-

Afterwards say:

*Thy grace, O Lord Iesus Christ; thy love O heavenly Father; thy comfort and consolation O holy and blessed Spirit, bee with me, and dwell in my heart this night and evermore, Amen.*

Then rising up in a holy reverence, meditate as thou art putting off thy clothes.

*Things to be meditated upon, as thou art putting off thy cloathes.*

k Nudus is hunc mundum veni, nudus quoque abibo.

1. THat the day is comming when thou must be as barely k *unstrip* of all that thou hast in the world, as thou art now of thy clothes: thou hast therefore here, but the use of all things, as l Steward for a time, and that upon accounts. Whilest therefore thou art trusted with this stewardship, bee wise and faithfull.

l Luke 16.2. Mat. 24.42.

m Iob 17.13. Vt somnus mortis, sic lectus imago sepulchri.

n Matth. 12.40.

o 1 Thes. 4. 14

p Isa. 57. 2.

2. When thou seest thy *m* bed, let it put thee in minde of thy grave, which is now the bed of Christ. For Christ (by laying his holy body to rest *n* three dayes and three nights in the grave) hath sanctified, and (as it were) warmed it for the bodies of his Saints, to rest and *o* sleepe in, till the morning of the resurrection: so that now unto the faithfull, death is but a sweet sleep, and the *p* grave but

Christs

Christs bed, where their bodies rest and sleepe in peace, untill the *q* joyfull morning of the *resurrection day* shall dawn unto them. q 1 Co. 15. 19.

Let therefore thy bed-cloathes represent unto thee the mould of the earth that shall cover thee: thy sheets, thy winding sheet: thy sleep, thy death: thy waking, thy resurrection. And being laid downe in thy bed, when thou perceivest sleepe to approach, say, r *I will lay mee downe and sleepe in peace, for thou Lord onely makest mee dwell in safetie.* r Psal. 4. 8.

Thus religiously opening every morning thy heart, and shutting it up againe every evening, with the word of God, and prayer, as it were with a lock and key; and so beginning the day with Gods worship, continuing it in his feare, and ending it in his favour, thou shalt bee sure to finde the blessing of God upon all thy dayes, labours, and good endeavours: and at night thou mayest assure thy selfe, thou shalt sleepe safely, and sweetly, in the armes of thy heavenly Fathers providence.

*Thus farre of the pietie which everie Christian in private ought to practise every day. Now followeth that which hee (being a housholder) must practice publikely with his family.*

*Meditations*

*Meditations for houſhold pietie.*

1. IF thou be called to the government of a family, thou muſt not hold it ſufficient to ſerve God, and live uprightly in thine owne perſon, unleſſe thou cauſe all under thy charge to do the ſame with thee. For the performance of this dutie, God was ſo well pleaſed with *Abraham*, that he would not hide from him his counſell. For God ſaid, [f] *I know him, that hee will command his ſons, and his houſhold after him that they keep the way of the Lord, to do righteouſneſſe and judgement, that the Lord may bring upon Abraham that he hath ſpoken of him.* And *Abraham* had [t] 318. men ſervants which were thus borne and catechized in his houſe; with whoſe helpe hee reſcued alſo his nephew *Lot* from the captivitie of his enemies. And religiouſly valiant *Joſhua* [u] proteſteth before all the people, that if they all would fall away from the true worſhip of God, yet *that he and his houſe would ſerve the Lord.* And God himſelfe gives a ſpeciall charge to all houſholders that they do inſtruct their family in his word, and traine them up in his feare and ſervice. [x] *Theſe words which I command thee this day, ſhall be in thy heart, and thou ſhalt whet them continually upon thy children, and ſhalt talk of them when thou tarrieſt in thine houſe, and as thou walkeſt by the way, and when thou lyeſt down, and when thou riſeſt up, &c. Thou ſhalt feare the Lord thy God, and ſerve him.* *David*, according to this Law, had

[f] Gen. 18. 19
[t] Gen. 14. 14
[u] Joſ. 24. 15
[x] Deut. 6. 6. 7

had so ordered his family, y *that no deceitfull person should dwell in his house, but such as would serve God, and walke in his way.* And religious z *Hester* had taught her maids to serve God *in fasting and prayer.* And (the more to further thy family in the zeal of *religion*) settle ever thy chiefest affection on those whom thou shalt perceive to be best addicted to true religion. This also will turn to their own advantage in a double respect. First, God will the rather blesse and prosper the labour and handy work of such godly servants: For *Laban* perceived a *that God blessed him for Iacobs sake.* And *Potiphar* saw, that the b *Lord made all that Ioseph did, to prosper in his hand:* yea, when innocent *Ioseph* was cast into prison, c *his keeper saw that whatsoever he did, the Lord made it to prosper:* and therefore the keeper committed all the charge of the prisoners into *Iosephs* hand. Secondly, the trulier a man doth serve God, the faithfullier he will serve thee.

y Psal.101.6

z Hest.4.16

a Gen.30.27

b Gen.39.3

c Gen.39. 22,23.

2. If every housholder were thus carefull, according to his duetie, to bring up his children and family in the service and fear of God in his own house, then the house of God should be better filled, and the Lords table more frequented every Sabbath day; and the Pastors publike preaching and labour would take more effect then it doth: The streets of towns and cities would not abound with so many *drunkards, swearers, whoremongers*, and prophane *scorners* of true *Pietie* and *Religion*; *West-*

*minster*

*minster Hall* would not be so full of contentions, wrangling suits, and unchristian debates; and the prisons would not be every sessions so full of *Theeves*, *Robbers*, *Traitors*, and *Murtherers*. But (alas) most housholders make no other use of their servants, then they do of their beasts: whilest they may have their bodies to doe their service, they care not if their soules serve the devil; yet the common complaint is, *The faithfull and good servants are scarce to be found*. True, but the reason is, because there are so many prophane and irreligious masters: for the example and instruction of a godly and religious master, will make a good and faithfull servant, as may witnesse the examples of *Abraham*, *Josua*, *David*, *Cornelius*, &c. who had good servants, because they were religious masters, such as were carefull to make their servants Gods servants.

It is the chief labour and care of most men, to raise, and to advance their house;
d Psal. 127.1,2. yet let them d *rise up early, and lye down late, and eate the bread of carefulnesse*, all will be but in vain: for *except the Lord build a house* (that is, raise up a family) *they labour in vain*.
For God hath sealed this as an irrevocable
e Jer. 10,25 decree, that e *he will poure his wrath upon the*
f Psal. 52.5 *families that call not upon his name*. Yea f *God will take the wicked, and pluck him out of his tabernacle, and root him out of the land*, &c.
g Gen. 15.16 Yea, when his g *iniquities are full*, he will
h Lev. 18.25 make h *the land to spue out every Canaanite*. Religion then, and the service of God

God in a family, is the beſt building and ſureſt entailing of houſe and land, to a man and his poſterity: for the i *righteous man ſhall inherit the land, and dwell therein for ever.* i Pſal. 37. 29

As therefore thou deſireſt to have the *bleſſing of God* upon thy ſelf, and upon thy family, either before or after thine own private devotion, call every morning all thy family to ſome convenient room; and firſt, either reade thy ſelf unto them a chapter in the word of God, or cauſe it to bee read diſtinctly by ſome other. If leaſure ſerve, thou mayeſt *k* admoniſh them of ſome remarkable good notes; and then kneeling down with them in reverent ſort, as is before deſcribed, pray with them in this manner.

k *Origen* would have the word expounded in Chriſtian houſes, *Hom. 9 in Levit. Auguſtine* ſaith, That which the preacher is in the pulpit, the ſame the houſholder is in the houſe.

### *Morning prayer for a family.*

O Lord our God, and heavenly Father, who art the only creatour and governour of heaven and earth, and all things therein contained, we confeſſe that we are unworthy to appear in thy ſight and preſence, conſidering our manifold ſins which we have committed againſt heaven and before thee; and how that we have been born in ſin, and do daily break thy holy lawes and commandments, contrary to our knowledge and conſciences, albeit that we know that thou art our Creator, who haſt made us; our Redeemer, who haſt bought us with the bloud of thy only begotten Son; and our Comforter, who beſtoweſt upon

upon us all the good and holy graces which wee enjoy in our ſouls and bodies. And if thou ſhouldeſt but deal with us as our wickedneſſe and unthankfulneſſe have deſerved; what other thing might wee (O Lord) expect from thee, but ſhame and confuſion in this life, and in the world to come wrath and everlaſting condemnation? Yet, O Lord, in the obedience of thy commandement, and in the confidence which wee have in thy unſpeakable and endleſſe mercie in thy Son our Saviour Jeſus Chriſt, wee thy poore ſervants, appealing from the throne of juſtice (where we are juſtly loſt and condemned) to thy throne of grace, where mercy reigneth in pardon abounding ſin; doe from the bottome of our hearts moſt humbly beſeech thee to remit and forgive unto us all our offences and miſ-deeds, that by the vertue of the precious bloud of Jeſus Chriſt, thine innocent lambe, which hee ſo abundantly ſhed (*to take away the ſins of the world*) all our ſins, both orginall and actuall, may be ſo cleanſed and waſhed from us, as that they may never be laid to our charge, nor ever have power to riſe up in judgement againſt us. And wee beſeech thee, good Father, for Chriſt his death and paſſion ſake, that thou wilt not ſuffer to fall upon us that fearefull curſe and vengeance which thy law hath threatned, and our ſins have juſtly deſerved. And foraſmuch, O Lord, as we are taught by thy word, that *Idolaters, adulterers, covetous men, contentious perſons,*

*sons, drunkards, gluttons, and such like inordinate livers, shall not inherite the kingdome of God*: poure the grace of thy holy Spirit into our hearts, whereby wee may be enlightned to see the filthinesse of our sins, to abhor them, and may bee more and more stirred up to live in newnesse of life, and love of thy Majestie, so that wee may daily increase in the obedience of thy word, and in a conscionable care of keeping thy commandements.

And now, O Lord, we render unto thee most hearty thanks, for that thou hast elected, created, redeemed, called, justified, and sanctified us in good measure in this life, and given us an assured hope that thou wilt glorifie us in thy heavenly kingdome, when this mortal life is ended. Likewise we thank thee for our life, health, wealth, liberty, prosperity, and peace; especially, O Lord, for the continuance of thy holy Gospel among us, and for sparing us so long, and granting us so, gracious a time of repentance. Also we praise thee for all other thy mercies bestowed upon us; more especially for preserving us this night past, from all dangers that might have befalne our souls or bodies. And seeing thou hast now brought us safe to the beginning of this day, we beseech thee protect and direct us in the same. Blesse and defend us in our going out, and coming in, this day and evermore. Shield us, O Lord, from the tentations of the devil, and grant us the custody of thy holy angels to defend and direct us in all our wayes.

And to this end we recommend our ſelves, and all thoſe that belong unto us, and are abroad from us, into thy hands and almighty tuition. Lord, defend them from all evil, proſper them in all graces, and fill them with thy goodneſſe. Preſerve us likewiſe this day, from falling into any groſſe ſin, eſpecially thoſe whereunto our natures are moſt prone. *Set a watch before the doore of our lips*, that we offend not thy Majeſtie by any raſh or falſe oathes; or by any lewd or lying ſpeeches: give unto us patient minds, pure and chaſte hearts, and all other graces of thy Spirit, which thou knoweſt to be needfull for us, that we may the better be inabled to ſerve thee in holineſſe and righteouſneſſe. And ſeeing that all mens labour, without thy bleſſing, is in vain, bleſſe every one of us in our ſeveral places and calling, direct *thou the work of our hands upon us, and proſper thou our handy work*; (for except thou guide us with thy grace, our endevours can have no good ſucceſſe.) And provide for us all things which thou, O Father, knoweſt to be needfull for every one of us, in our ſouls and bodies this day. And grant that we may ſo paſſe through the pilgrimage of this ſhort life, that our hearts being not ſetled upon any tranſitorie things which we meet with in the way, our ſouls may every day be more and more raviſhed with the love of our home, and thine everlaſting kingdome.

Defend likewiſe, O Lord, thy univerſall Church, and every particular member thereof:

of: especially we beseech thee to continue the peace and prosperitie of these Churches and kingdomes wherein wee live. Preserve and defend from all evils and dangers our gracious King *Charles*, Queen *Mary*, Prince *Charles*, Lady *Mary*, Lady *Elizabeth*, with her royall issue. Multiply their dayes in blisse and felicitie: and afterwards crown them with everlasting joy and glory. Blesse all our Ministers and Magistrates, with all graces needfull for their places; and governe thou them, that they may governe us in peace and godlinesse. And of thy mercie, O Lord, comfort all our brethren that are distressed, sick, or any way comfortlesse, especially those who are afflicted either with an evil conscience, because they have sinned against thy word; or for a good conscience, because they will not sin against thy truth. Make the first to know, that not one drop of the bloud of Christ was a drop of vengeance, but all drops of grace, powerfull to procure pardon, upon repentance, for the greatest sins of the chiefest sinner in the world. And for the other, let not, O Lord, thy long sufferance either too much discourage them, or too much encourage their enemies; but grant them patience in suffering, and a gracious and speedy deliverance, which way may stand best with their comfort, and thy glory.

Give every one of us grace to be alwayes mindfull of his last end & to be prepared with faith and repentance, as with a

wedding garment, against the time that thou ſhalt call for us out of this ſinfull world. And that in the mean while wee may ſo in all things, and above all things, ſeek thy glory, that when this mortall life is ended, wee may then bee made partakers of immortality, and life eternall in thy moſt bleſſed and glorious kingdome.

Theſe, and all other graces which thou, O Father, ſeeſt to be neceſſary for us, and for thy whole Church, we humbly beg and crave at thy hands, concluding this our imperfect prayer in that abſolute forme of prayer which Chriſt himſelfe hath taught us, ſaying; *Our Father, &c.*

*After prayer, let every one of thy houſhold (taking in the fear of God ſuch a break-faſt or refreſhing as is fit) depart: the children to ſchool, the ſervants to their work; every one to his office, the maſter and miſtreſſe of the family to their callings, or to ſome honeſt exerciſes for recreation, as they think fit.*

## *The practice of pietie at meales, and the manner of feeding.*

BEfore dinner and ſupper, when the table is covered, ponder with thy ſelfe upon theſe meditations, to work a deeper impreſſion in thy heart of Gods fatherly providence and goodneſſe towards thee.

### *Meditations before dinner and ſupper*

1. MEditate that hunger is like the ſickneſſe called a *Wolfe*, which if thou doeſt not feed, will devoure thee,

thee, and eate thee up: and that meat and drink are but as *l* physick, or means which God hath ordained, to relieve and cure this naturall infirmity, and necessity of man. Use therefore to eate and to drink, rather to sustain and refresh the weaknesse of nature, then to satisfie the sensuality and delights of the flesh. Eate therefore to live, but live not to eate. A *Skavenger*, whose living is to *emptie*, is to be preferred before him that liveth but to fill privies. There is no service so base, *m* as for a man to be a *slave to his belly. The Apostle termeth such, Belly-gods,* Phil. 3. 19. Therefore we may boldly terme them as the Scriptures do other Idols, *n Gullulim*, dungie-gods, Hab. 2. 18. 19. 2 King. 17. 12. And as no one action (Gods ordinance excepted) makes a man more to resemble a beast then eating or drinking, so the abuse of eating and drinking, *to surfetting, drunkennesse, and spewing, makes a man more vile then a beast.*

l Hoc me docuisti, ut quemadmodum medicamenta sic alimenta sumpturus accedam. *Aug. l. 10. Conf.*

m Major sum & ad majora genitus quam ut mancipium sim mei corporis, *Senec.*

n of *Galal.* which signifieth mans dung, as Ezech. 4. 15. 17.

2. Meditate of the omnipotencie of God, who made all these creatures of *o* nothing; of his wisedome, who feedeth so many *p* infinite creatures through the universall world, maintaining all their lives which he hath given them; which surpasseth the wisedome of all the angels in heaven: and of his clemency and goodnesse, in feeding also his *q very enemies.*

o Heb. 11. 3.

p Ps. 145. 15. 16

q Matth. 5. 45. &c. Acts. 14. 17.

3. Meditate how many sorts of creatures, as beasts, fish, and fowle, have lost their lives, to become food to nourish thee: and how Gods providence from remote

places hath brought all those portions together on thy table for thy nourishment: and how by these dead creatures, he maintains thee in health and life.

4. Meditate, that seeing thou hast so many r pledges of Gods fatherly bounty, goodnesse, and mercy towards thee, as there are dishes of meat on thy table: Oh suffer not, in such a place, so gracious a God to be abused by scurrility, ribauldry, or swearing; or thy s *fellow-brother* by disgracefull *back-biting, taunting*, or *slandering*

5. Meditate, how that thy master *Jesus Christ* did never *eat any food*, but first *he blessed the creatures*, and gave *thanks to his heavenly Father* for the same. And after his last *supper* we read, that *he* u *sung a Psalme*. For this was the commandment of God: x *when thou hast eaten and filled thy self, thou shalt blesse the Lord thy God, &c.* This was the practice of the *Prophets*. For y *The people would not eat at their feast, till* Samuel *came to blesse their meat*. And saith *Joel* to Gods people, z *You shall eat & be satisfied, and praise the name of the Lord your God*. This was also the practice of the Apostles. For S. *Paul* in the ship gave *a* thanks before meat, in the presence of all the people that were therein. Imitate thou therefore in so holy an action, so blessed a master, and so many worthy presidents that have followed him, and gone before thee. It may be, because thou hast never used to give thanks at meales, therefore thou art now ashamed to begin. Think it no shame to do what Christ did; but

a Hanc ob eam rem Gentiles mensas sacras, & festa nominabant, *Vives.*

s *Austin* had written over his table, Quisquis amat dictis abstinentem rodere famam, Hanc mensam vetitam noverit esse sibi. *Possid. de vita Aug.*

t Luke 9. 10 Matth. 14. 19 & 15. 36 Mark 6. 41. and 8. 6. Luke 24. John 6. 11.

u Mark 14. 26.

x Deut. 8 10.

y 1 Sam. 9. 13.

z Ioel 2. 26.

Act. 27 35.

but be rather ashamed that thou hast so long neglected so Christian a duty. And if the Son of God gave his Father such great b thanks for a dinner of barley bread, and broyled fish; what thanks should such a sinfull man as thou art render unto God, for such varietie of good and dainty chear? How many a true Christian would be glad to fil his belly with the morsels which thou refusest, and do lack that which thou leavest? How hardly do others labour for that which they eat, and thou hast thy food provided for thee without either care or labour? To conclude, if Pagan idolaters at their feasts were accustomed to c praise their false gods, what a shame is it for a Christian (at his dinners and suppers) not to praise the true God, *in whom we* d *live, move, and have our being?*

b John 6.11

c Dan.5.4

d Acts 17.28

6. Meditate, that thy body which thou dost now so daintily feed, must bee (thou knowest not how soon) meat for worms. *When thou shalt say to corruption,* e *Thou art my father: & to the worm, Thou art my mother and my sister.*

e Job 17.16

7. Meditate, how that many a mans f *Table is made his snare*, so that through his intemperancie and unthankfulnesse, the meat which should nourish his body, kils him with a surfeit: insomuch, that more are killed with this snare, then with the sword. And seeing that since the g *Curse*, the use (as of all creatures so likewise) of meat and drink, is unto us unclean, till the h *same be sanctified* by the word of God and prayer: and that man liveth not by i *bread only*,

f Psal.69.22

g Gen.3.17

h 1 Tim.4.4,5

i Mat.4.4

but by the *word of Gods ordinance*, and his *blessing*, which is called the k *Staffe of bread*, sit not therefore downe to eat, before you *l* pray; and rise not before you give God thanks. Feed to suffice *m* nature, yet rise with an appetite, and remember thy poore Christian *n* brethren, who suffer hunger, and want those good things wherewith thou doest abound.

k Levit.26.26 Ezech.4.16 and 5.16

l 1 Sam.9.13 Matth.14.19 Luke 24.30 1 Cor.10.16 Rom.14.6 1 Thes 5.18

m Eccles.10.17 Luke 21.34 Eccles.31.12. n Nehem.5.17 Amos.6.6.

*These things or some of them premeditated, (if there bee not a* o Samuel *present,) lift up, with all comely reverence, thy heart, with thy hands and eyes, unto the great Creatour and Feeder of all creatures: and before meat pray unto him thus.*

o 1 Sam.9.13. Matth.14.16.

*Grace before meat,*

O Most gracious God, and loving Father, who feedest p *all creatures* living, which depend upon thy divine providence: we beseech thee *q* sanctifie these creatures, which thou hast ordained for us: give them vertue to nourish our bodies in life and health: and give us grace to receive them soberly and thankfully, as from thy hands: that so in the *r* strength of these and other thy blessings, we may walk in the uprightnesse of our hearts, before thy face this day, and all the dayes of our lives, through Jesus Christ our Lord and onely Saviour. *Amen.*

p Psal.104.27 Joel 1.10 Psal.147.9 Job 39.3

q 1 Tim.4.5.

r 1 Kings 19.8.

*Or thus:*

MOst gracious God, and merciful Father, we beseech thee sanctifie these creatures to our use: make them health-

healthfull for our nouriſhment; and us thankfull for all thy bleſſings, through Chriſt our Lord and only Saviour. *Amen.*

*Another grace before meat.*

O Eternall God, *in whom we live, move, and have our being*, wee beſeech thee bleſſe unto thy ſervants theſe creatures, that in the ſtrength thereof wee may live, to the ſetting forth of thy praiſe and glory, through Jeſus Chriſt our only Lord and Saviour. *Amen.*

*After every meal, be carefull of thy ſelfe and family, as* Job *was for himſelfe and his children,* Job 1.4. *leſt that in the cheerfulneſſe of eating and drinking, ſome ſpeech hath ſlipped out, which might be either offenſive to God, or injurious to man: And therefore with the like comely geſture and reverence, give thanks unto God, and pray in this manner.*

BLeſſed be thy holy name, O Lord our God, for theſe thy good benefits wherewith thou haſt ſo plentifully at this time refreſhed our bodies: O Lord, vouchſafe likewiſe to feed our ſouls with the ſpirituall food of thy holy *Word* and *Spirit*, unto life everlaſting. Lord defend and ſave thy whole Church, our gracious King *Charles*, Queen *Marie*, Prince *Charles*, Lady *Marie*, the Lady *Elizabeth*, and her royall iſſue. Forgive us our ſins and unthankfulneſſe, paſſe by our manifold infirmities, make us all mindfull of our laſt ends, and of the reckoning that we are to make to thee therein. And in the mean while grant unto

us health, peace, and truth, in Jesus Christ our Lord and only Saviour.

*Or thus.*

BLessed be thy holy name (O Lord) for these thy good benefits, wherewith thou hast refreshed us at this time. Lord forgive us all our sins and frailties; save and defend thy whole Church, our King and Queen, and their royall posterity, and grant us health, peace, and truth, in Christ our only Saviour. *Amen.*

*Or thus*

WE give thee thanks (O heavenly Father) for feeding our bodies so graciously with thy good creatures, to this temporall life; beseeching thee likewise to feed our soules with thy holy word unto life everlasting. Defend (O Lord) thine universall Church, the King and Queen, with their royall issue: and give us continuance of thy grace and mercy, in Christ our only Saviour. *Amen.*

*The practice of pietie at Evening.*

*At evening, when the due time of repairing to rest approacheth, call together again all thy family. Reade a chapter in the same manner that was prescribed in the morning: Then (in the holy imitation of our Lord and his disciples) sing a Psalm. But in singing of Psalms, either after supper, or at any other time, observe these rules.*

Rules

*Rules to be observed in singing of Psalmes.*

1. BEware of singing *divine Psalms* for an *ordinary recreation*, as do men of impure spirits, who sing holy *Psalms* intermingled with prophane *Ballads*. They are Gods word, take them not in thy mouth in vain.

2. Remember to sing *Davids Psalms* with *Davids Spirit*. [f] Matth. 22.43

3. Practise S. *Pauls* rule: [t] *I will sing with the spirit, but I will sing with the understanding also.* [t] 1 Cor. 14.15

4. As you sing, uncover your [u] *heads*, and behave your selves in comely reverence, as in the sight of God, singing to God in his own words: but be sure that the matter make more melodie in your [x] hearts, then the musick in your eares: for the singing *with a grace in your hearts*, is that which the Lord is delighted withall: according to that old verse, [u] 1 Cor 11.4 [x] Eph. 5.19, Col. 3.16

*Non vox, sed votum, non musica chordula, sed cor:*
*Non clamans, sed amans, psallit in aure Dei.*

'Tis not the voice, but vow,
Sound heart, not sounding string:
True zeal, not outward show,
That in Gods eare doth ring.

5. Thou mayst, if thou think good, sing all the psalms over in order: for all are most divine and comfortable. But if thou wilt choose some speciall psalms, as more fit for some times and purposes; and such, as by the oft usage thy people may the easilier commit to memorie:

Then

*Then sing,*

In the morning, *Psal.*3.5.16.22.144.
In the evening, *Psal.*4.127.141.
For mercie after a sin committed, *Psal.* 51. 103.
In sickneſſe, or heavineſſe, *Psal.*6. 13. 88. 90. 91. 137.146.
When thou art converted, *Psal.*30.32.
On the Sabbath-day, *Psal.*19.92.95.
In time of joy, *Psal.* 80. 98. 107. 136. 145.
Before ſermon, *Psal.*1.12.147. the firſt and fifth part of the 119.
After Sermon, any Pſalme which concerneth the chief argument of the Sermon.
At the communion, *Psal.*22. 23. 103. 111. 113.
For ſpirituall ſolace, *Psal.*15. 19.25.46.67. 112. 116.
After wrong and diſgrace received, *Psal.*4. 69.70.140.144.

*After the Pſalm, all kneeling down in reverent manner, as is before preſcribed, let the father of the family (or the chiefeſt in his abſence) pray thus.*

*Evening prayer for a family.*

O Eternall God, and moſt gracious Father, we thine unworthy ſervants here aſſembled, do caſt down our ſelves at the footſtool of thy grace, acknowledging that we have inherited out fathers corruption, and actually in thought, word, and deed, tranſgreſſed all thy holy commandements;

so

so that in us naturally there dwelleth nothing that is good: for our hearts are full of secret pride, anger, impatience, dissembling, lying, lust, vanitie, prophanenesse, distrust, too much love of our selves and the world, too little love of thee and thy kingdome; but emptie and void of faith, love, patience, and every spirituall grace. If thou therefore shouldest but enter into judgement with us, and search out our naturall corruption, and observe all the cursed fruits and effects that wee have derived from thence, Satan might justly challenge us for his own, and we could not expect any thing from thy Majesty, but thy wrath and our condemnation, which wee have long agoe deserved. But, good Father, for *Iesus Christ* thy dear Sons sake, y *in whom onely thou art well pleased*, and for the merits of that bitter death & bloudy passion, which we beleeve that he hath suffered for us: have mercie upon us, pardon and forgive us all our sins, and free us from the shame and confusion which are due unto us for them, that they may never seaze upon us to our confusion in this life, nor to our condemnation in the world which is to come. And forasmuch as thou hast created us to serve thee, as all other creatures to serve us: so we beseech thee inspire thy holy Spirit into our hearts, that by his illumination and effectuall working, we may have the inward sight and feeling of our sins and naturall corruptions, and that we may not bee blinded in them, through custome, as the reprobates

y Matth. 3. 17.

are,

are; but that we may more and more loath them, and be heartily grieved for them, endevouring by the use of all good means to overcome and get out of them. Oh let us feele the power of Christs death, killing
z Rom. 6. 6. z sin in our *mortall bodies*; and the vertue
b Phil. 3. 10. of his b resurrection, raising up our soules to newnesse of life. Convert our hearts, subdue our affections, regenerate our minds, and purifie our nature; and suffer us not to be drowned in the streame of those filthy vices, and sinfull pleasures of this time, wherewith thousands are carried headlong to eternall destruction: but daily frame us more and more to the likenesse of thy Son Jesus Christ, that in righteousnesse and true holinesse we may so serve and glorifie thee, that living in thy fear, and dying in thy favour, we may in thy appointed time, attain to the blessed resurrection of the just, unto eternall life. In the mean while, O Lord encrease our faith in the sweet promises of the Gospel, and our repentance from dead works, the assurance of our hope in thy promises, our fear of thy name, the hatred of all our sins, and our love unto thy children; especially those whom we shall see to stand in need of our help and comfort: that so by the fruits of piety and a righteous life, we may be assured that thy holy Spirit doth dwell in us, and that we are thy children by grace and adoption. And grant us, good Father, the continuance of health, peace, maintenance, and all other outward things so far forth as thy divine wisedome shall

think

think meet & neceſſary for every one of us.

And here, O Lord, according to our bounden duty, we confeſſe, that thou haſt been exceeding mereifull unto us all, in things of this life: but infinitely more mercifull in the things of a better life; and therefore we do here from our very ſouls, render unto thee all humble and hearty thanks for all thy bleſſings and benefits beſtowed upon our ſouls & bodies; acknowledging thee to bee that b *Father of lights, from whom we have received all theſe good and perfect gifts*: and unto thee alone for them we aſcribe to be due, all glory, honour, and praiſe, both now and evermore. But more eſpecially, we praiſe thy divine Majeſtie, for that thou haſt defended us this day from all perils and dangers: ſo that none of thoſe judgements which our ſins have deſerved, have fallen upon any one of us. Good Lord forgive us the ſins which this day we have committed againſt thy divine Majeſty, and our brethren: and for Chriſt his ſake, be reconciled unto us for them. And wee beſeech thee likewiſe, of the ſame thine infinite goodneſſe and mercy, to defend and protect us, and all that belong unto us, this night, from all danger of fire, robbery, c terrours of evil angels, or any other fear or perill, which for our ſins might juſtly fall upon us. And that we may be ſafe d *under the ſhadow of thy wings*; we here commend our bodies and ſouls, and all that we have, unto thine almighty protection. Lord bleſſe and defend both us and them, from all

b Jam. 1. 17.

c Pſal. 78. 49.

d Pſal. 91.

evill,

evil. And whileſt we ſleep, do thou, O Father, who never ſlumbreſt nor ſleepeſt, watch over thy children, and give a charge to thy holy Angels to pitch their tents round about our houſe and dwelling, to guard us from all dangers; that ſleeping with thee, we may in the next morning be wakened by thee, and ſo being refreſhed with moderate ſleep, wee may be the fitter to ſet forth thy glory in the conſcionable duties of our callings.

And we beſeech thee, O Lord, to be mercifull likewiſe to thy whole Church, and to continue the tranquility of theſe kingdoms wherein we live, turning from us those plagues which the crying ſins of this nation do cry for.

Preſerve our religious king *Charles* from all dangers and conſpiracies; bleſſe Queen *Mary*, Prince *Charles*, Lady *Mary*, Lady *Elizabeth*, and her Princely iſſue. Bleſſe all our Magiſtrates and Miniſters, all that fear thee, and call upon thy name, all our Chriſtian brethren and ſiſters, that ſuffer ſickneſſe, or any other affliction or miſery; eſpecially thoſe who any where do ſuffer perſecution for the teſtimony of thy *holy Goſpel*; grant them patience to bear thy croſſe, and deliverance, when and which way it ſhall ſeeme beſt to thy divine wiſedome. And Lord, ſuffer us never to forget our laſt ends, and thoſe *reckonings* which then we muſt render unto thee. In health and proſperity make us mindfull of ſickneſſe, and of the *evil day* that is behinde, that theſe things *may*

*not*

*ouertake us as a* e *snare*, but that we may, e Luke 21.35
in good measure, like wise f *virgins*, be f Matth.25.2
found prepared for the comming of Christ, &c.
the sweet Bridegroome of our soules. And now, O Lord, most holy and just, we confesse, that there is no cause why thou (who art so much displeased with sin) shouldst heare the prayer of sinners: but for his sake only, who suffered for sin and sinned not. In the *only mediation* therefore of thine *eternall Son Iesus*, our *Lord* and *Saviour*, we humbly beg these and all other graces, which thou knowest to be needfull for us, shutting up these our imperfect requests, in that most holy prayer, which Christ himself hath taught us to say unto thee, *Our father, &c.*

*Thy grace, O Lord Iesus Christ; thy love, O heavenly father; thy comfort and consolation, O holy and blessed Spirit, be with us, and remaine with us this night and for evermore. Amen.*

Then saluting one another, as becommeth Christians, who are the vessels of grace and temples of the holy Ghost, let them in the fear of God depart every one to his rest, using some of the former private meditations for evening.

*Thus far of the housholders publicke practice of piety with his family every day. Now followeth his practice of piety with the Church on the Sabbath-day.*

*Meditati-*

### *Meditations of the true manner of practising piety on the Sabbath-day.*

ALmightie God will have himself worshipped not only in a private manner, by private persons and families, but also in a more publike sort, of all the godly joyned together in a visible Church, that by this means he may be known not only to be *God* and *Lord* of every singular person; but also of the creatures of the whole universall world.

*Quest.* But why do not we Christians under the *New*, keep the Sabbath on the same seventh day, whereon it was kept under the *Old Testament*?

*Answ.* I answer, because that our Lord Jesus, who is the *g* Lord of the Sabbath, and whom the law it self commands us to hear, did alter it from that seventh day, to the first day of the week whereon we keep the Sabbath. For the holy Evangelist notes that our Lord came into the midst of the holy assembly, on the two first dayes of the two weeks immediately following his resurrection, and then blessed the Church *i breathed* on the Apostles the holy Ghost, and gave them the ministeriall keyes, and power of binding and remitting sins. And so it is most probable, he did in a solemne manner every first day of the week, during the fourty dayes he continued on earth, between his resurrection & ascension (for the fiftieth day after, being the first day of the week, the Apostles were assembled) during which

*g* Mat. 12. 8
*h* Deut. 18. 18, 19
*i* Joh. 20. 22

which time he gave commandements unto the Apostles, and k *spake unto them those things which appertain to the kingdome of God*: that is, instructed them how they should throughout the Churches (which were to be converted) change the Sabbath to the Lords day: the bodily sacrifices of beasts, to the *spirituall sacrifices of praise, prayer, and contrite hearts*; the l Leviticall *Priesthood* of the *Law*, to the *Christian Ministerie* of the *Gospel*: the Jewish *Temples* and *Synagogues*, to *Churches* and *Oratories*: the old Sacraments of *Circumcision* and *Passeover*, to *Baptisme* and the *Lords Supper*, &c. as may appear by the like phrase, *Acts* 19. 8. and *Acts* 28. 23. *Col.* 4. 11. put for the whole summe of *Pauls* doctrine, by which was wrought all these changes, where it took effect. So that as Christ was fourty dayes instructing *Moses* in *Sinai*, what he should teach, and how he should rule the Church under the Law: so he continued fourty daies teaching his disciples in Sion, what they should preach, & how they should governe the Church under the Gospel. And seeing it is manifest, that within those fourty dayes, Christ appointed what m ministers should teach, & how they should govern his church to the worlds end: it is not to be doubted, but that within those fourty daves, he likewise ordained on what day they should keep their Sabbath, & ordinarily do the works of their ministerie, especially seeing that under the old *Testament* God shewed himselfe as carefull both by his morall & ceremoniall law,

k Act. 1.2,3 *Cyril* bids us note that S. *Luke* doth not simply set down the manner of Christs appearing unto *Thomas*, but all the circumstance of time (*post dies octo*) whence he concludes thus, *Diem igitur octavum Dominicum esse necesse est. Cyril in Joh. lib. 12. cap. 58.*

l Heb. 7. 11, 12 Eph. 4. 10, 11, 12, 13.

m Eph. 4. 10, 11, 12.

to

to prescribe the time, as well as the manner of his worship. Neither is it a thing to be omitted, that the *Lord*, n *who hath times and seasons in his own power*, appointed this first day of the week, to be the very day o when he sent down from heaven the *holy Ghost* upon the Apostles, so that upon that day they first began, and ever after continued the publicke exercising of their ministery, in *p* preaching of the word, the *q* administration of the Sacraments, and the *r* loosing the sinnes of penitent sinners. Upon this and the like grounds, ſ *Athanasius* plainly affirmeth, that the *Sabbath-day* was changed by the Lord himselfe.

n Act. 1.7

o Act. 2.1, &c.

p Act. 2.14
q Act. 2.38. 41, 42
r Act. 2.38

ſ *Athan. in Fragmentis, tom. de sent.*

As therefore our *Communion* is termed the *Lords Supper*, because it was instituted of the Lord, for the remembrance of his death: so the Christians Sabbath is called t *Lords day*, because it was ordained of the Lord for the memoriall of his resurrection. And as the name of the u *Lord* honoureth the one, so doth it the other. And as the Lord of the Sabbath by his *royal prerogatives*, and *transcendent authoritie* could; so he had also reason to change the holy Sabbath from the seventh day to this whereon we keep it. For, as concerning that seventh day which followed the six dayes wherein God finished the creation; there was no such precise institution, or necessitie of sanctifying it perpetually, but such, as by the same authority, or upon greater reason and occasion, it might very well be changed and altered unto some other seventh day.

t Apoc. 1.10 The Scripture of the new Testament gives not this honourable title to any thing, but only to the blessed Sabbath and holy Supper. For as he substituted the Lords supper instead of the Passe-over, so did he the Lords day in the Jewish Sabbaths room.

u 1 Cor. 11.20

or the commandment doth * not say, *Remember to keep holy the seventh day, next following the sixth day of the creation*, or this, or seventh day; but indefinitly, Remember that thou keep holy *a seventh day*. And to speak properly, as we take a day for the distinction of time, called either a day naturall, consisting of 24. houres, or a day artificiall, consisting of 12. houres, from sun rising to sun setting: and withall consider the *x* sun standing still at noon, in *Joshuah's* time, the space of a whole day, and the sun going back ten degrees (*viz.* five houres, almost half an artificiall day) in *Ezekias* time: the Jews themselves could not keep their Sabbath upon that precise and just distinction of time, called at the first, the seventh day from the creation.

Add hereunto, that in respect of the diversity of Meridians, and the unequall rising and setting of the sun every day, varieth in some places a quarter, in some half, in other a whole day: Therefore the Jewish seventh day cannot precisely be kept at the same instant of time every where in the world.

Now our Lord Jesus having authority, as Lord over the Sabbath, had likewise how far greater reason & occasion to translate the Sabbath from the Jewish seventh day, unto the seventh day whereon Christians do keep the Sabbath.

1. Because that by his resurrection from the dead, there is wrought a *a new spirituall creation of the world*: without which all the sons of *Adam* had been *b* turned to everlasting

* H. Wolphii Chronolog. de Temp. lib. 2. c. 1. pag. 92. Legis substantia est sex diebus terrenis negotiis incumbere, septima divino cultui dare operam.

x Josh. 10. 12, 13

y 2 King. 20. 11

Christoph. Helvic. Syll. cont. Theol. rem Judeis, cap. de Sab.

z Matth. 12. 8.

a Isa. 65. 17. & 66. 22.

b Psal. 90. 3

lasting destruction, and all the works of the first creation had ministred no consolation unto us.

2. And in respect of this new spirituall creation, the Scripture saith, that c *Old things are passed away, and all things are become new:* d *new creatures,* e *new people,* f *new men,* g *new knowledge,* h *new testament,* i *new commandements,* k *new names,* l *new* m *new song,* n *new garment, new wine,* o *new vessels,* o *new Jerusalem,* p *new heaven,* and *new earth.* And therefore of necessity there must be in stead of the *old, a new* q *Sabbath day,* to honour and praise our Redeemer and to meditate upon the worke of our redemption, and to shew the new change of the old Testament.

3. Because that on this day Christ rested from all the sufferings of his passion, and finished the glorious work of our redemption. If therefore the finishing of the work of the first creation, whereby God mightily manifested himself unto his creature, deserved a Sabbath for to solemnize the memoriall of so great a work to the honour of the worker, and therefore calls it r *mine holy day:* much more doth the new *creation* of the world, effected by the resurrection of Christ, (s *whereby hee mightily declareth himselfe to bee the Son of God*) deserve a Sabbath for the perpetuall commemoration thereof to the honour of Christ, and therefore worthily called the t *Lords day:* For, as the deliverance out of the captivity of Babylon, be-

c 2 Cor. 5.17
d Gal. 6.15
e 1 Pet. 2.10
f Eph. 4.24
g Col. 3.10.
h Mat 26 28
i Joh 13.34
k Apoc. 2. 17
l Heb. 10, 20
m Apoc. 14.3
n Luke 5.36, &c.
o Apoc. 21.
p 2 Pet. 3.13 Isa. 66.22
q Heb. 4.9

r Isa. 58.13.

s Rom. 1.4

t Apoc. 1.10

ing greater, took away the *u* name from the deliverance out of the bondage of Egypt: so the day whereon Christ finished the redemption of the world, did more justly deserve to have the Sabbath kept on it, then on that day wherein God ceased from creating the world. As therefore in the creation, the first day wherein it was finished, was consecrated for a *Sabbath*: so in the time of redemption, the first day wherein it was perfected, must be dedicated to a holy rest: But still a seventh day kept according to Gods morall commandement. The Jews kept the last day of the week, beginning their Sabbath with the night, when God *x* rested: but Christians honour the Lord better on the *y* first day of the week, beginning the Sabbath with the day when the Lord arose. They kept their Sabbath in remembrance of the worlds creation: but Christians celebrate it in memoriall of the worlds redemption: yea, the Lords day being the first of the creation and redemption, puts us in minde both of the making of the old, and redeeming of the new world.

As therefore under the old *Testament*, God by the glory consisting of *z seven lamps, seven branches, &c.* put them in remembrance of the creation, light, and Sabbaths rest: so under the new Testament, Christ, the true *light* of the world, approacheth in the *a midst of the lamps, and seven golden candlesticks*, to put us in minde to honour our Redeemer in the light of the Gospel, of the Lords seventh day of rest. And seeing the redemption both

u Jer. 23, 7, 8

x Gen. 2. 2. Lev. 23. 32 Nehem. 13. 19

y Mat. 28. 1 Acts 20. 7, 28

z Exod. 25. 31

a Apoc. 1. 13

both for *might* and *mercie* ſo farre exceedeth the creation, it ſtood with great reaſon, that the greater work ſhould carry the honour of the day. Neither doth the honourable title of the *Lords day* diminiſh the glory of the Sabbath: but rather being added, augments the dignity thereof: as the
b Gen.33.28 name b *Iſrael* added unto *Iacob*, made the Patriark the more renowned.

The reaſon taken from the example of Gods reſting from the work of the creation of the world, continued in force till the Son of God ceaſed from the work of the *redemption of the world*, and then the former gave place to the latter.

4. Becauſe it was fore-told in the old Teſtament, that the Sabbath ſhould be kept (under the new *Teſtament*) on the *firſt day of the week*.

For firſt, in the 110. *Pſalm*, which is a propheſie of Chriſt and his kingdome, it is
c Pſal.110.3 plainly *fore-told*, that there ſhould *be* c *a ſolemne day of aſſembling, wherein all Chriſts people ſhould willingly come together in the*
d Zach.14.17. *beauty of holineſſe*. Inſomuch, that d *no rain* (of peace) *ſhall be upon thoſe families that in that feaſt will not go up to Ieruſalem* (the Church) *to worſhip the King, the Lord of hoaſts*. Now on what day this holy *feaſt* and *aſſembly* ſhould be kept, *David* ſheweth plainly in *Pſalm* 118, which was a propheſie of *Chriſt*, as appears *Mat.*21.42. *Act.*4.11. *Eph.*2.20. as alſo by the conſent of all the Jews, as *Hierome* witneſſeth. Fore-ſhewing how Chriſt by his *ignominious death ſhould*

*be as a stone rejected of the builders, or chief rulers of Judea, and yet by his glorious resurrection, should become the chief stone of the corner:* he wisheth the whole Church to keep *holy* that day whereupon *Christ* should effect this wonderfull work: saying, e *This is the day which the Lord hath made, let us rejoyce, and be glad in it.* And seeing that upon this day, that which *Peter* saith of *Christ*, appeareth to be true, *That God made him* both Lord and Christ, *Acts* 2.36. Therefore the whole Church, under the new Testament, must celebrate the day of Christs resurrection. *Rabbi Bachai* also saw by the fall of *Adam* on the sixth day, that on the same day, *that Messias should finish the work of mans redemption.* And alluding to the speech of *Boaz* to *Ruth*, *Sleep unto the morning*, that *Messias* should rest in his grave all their Sabbath-day. And he gathereth from that speech, *Gen.*1. on the first day, *Let there be light*; that the *Messias* should rise on the first day of the week, from death to life, and cause the spirituall light of the Gospel to enlighten the world, that lay in the shadow of darknesse and death. The Hebrew Authour of the book called *Sedar Olam Rabba*, *cap.*7. recordeth many memorable things, which were done upon the first day of the week, as so many types, that the chief worship of God should (under the new Testament) be celebrated upon this day. As, *that on this day, the cloud of Gods Majestie first sate upon his people*: Aaron *and his children first executed their priest-hood:*

e Psal. 118.24

Zohar [illegible] Gen. fol. 21 H. Broughton Require of consent. pag. 50. 51

In H. Wolphii Chron. de Tem. lib. 2. cap. 2

*God first solemnly blessed his people: The Princes of his people first offered publickly unto God: The first day, wherein fire descended from heaven: The first day of the world, of the year, of moneths, of the weeke, &c.* All shadowing, that it should bee the first and chief holy day of the new Testament. S. *Augustine* proveth by diverse places, and reasons, out of the holy Scripture, that the *Fathers, and all the holy Prophets under the old Testament did fore-see and know, that the Lords day was shadowed by their eighth day of circumcision*; and *that the Sabbath should be changed from the seventh day, to the eighth or first day of the week.* And *Funius* out of *Cyprian* saith, *That Circumcision was commanded on the eighth day, as a Sacrament of the eighth day, when Christ should arise from the dead.* The Councel *Foro-Julienſe* affirmes, that *Esay propheſied of the keeping of the Sabbath upon the first day of the week.* this mysterie was so clearly seen by the Fathers under the shadowes of the old *Testament*: sure the *f* God of this world hath deeply blinded their mindes, who cannot see the truth thereof under the shining light of the Gospel. Therefore this change of the Sabbath-day under the *New*, was nothing but a fulfilling of that which was prefigured and fore-propheſied under the *Old Testament*.

*Aug. Epist. ad Ianuar. 119 cap 13.*

Sacramentum hoc fuit diei illius octavi, quo Dominus resurrexit ad justificationem nostram, &c. ut scribit ad *Fidum C. prim. l. 3. Ep. 10. Iun. in Gen. 17 q. 2.*

*f* 2 Cor 4, 4.

5. According to their *Lords* minde, and commandment, and the direction of the holy Ghost (which alway assisted them in their ministerial office) the Apostles in

the Christian churches (which they planted) ordained that the Christians should keepe the holy Sabbath, upon that seventh day which is the first day of the weeke; g *Concerning the gathering for the Saints, as I have ordained in the churches of Galatia, so doe yee also. Every first day of the week, &c.* h *When ye come together in the church* (being the Lords-day) *to eat the Lords supper,* i *to remember and shew the Lords death till come, &c.* In which words note:

g 1 Cor. 16. 1 2

h The Syriack translation hath Quam congregamini, non fiet justum est Fidei Domini nostri, comeditis & bibitis. The Arabian translation also hath thus: Non comeditis & bibitis prout vere diebus Domini nostri decet. And Beza witnesseth, that in one ancient Greek copie there is read ΤΗΝ ΚΥΡΙΑΚΗΝ The Lords day added to every first day, &c.

i 1 Cor. 11. 25, 26.

1. That the Apostles ordained this day to be kept holy: therefore a divine institution.

2. That that day is named the first day of the weeke: therefore not the Iewish seventh, or any other.

3. Every first day of the weeke: which sheweth a perpetuitie.

4. That it was ordained in the churches of *Galatia*, as well as of *Corinth*, and hee setled one uniforme order in all the k churches of the Saints: therefore it was universall.

k 1 Cor. 14. 33

5. That the exercises of this day were * collections for the poore, (which appeares by *Act.* 2. 42. and *Iustine martyres* testimonie, *Apol.* 2.) which were gathered in the holy assembly after prayers, preaching of the word, and administration of the Sacrament: therefore it was spirituall.

* As the phrase of *breaking of bread* comprehends all other exercises of religion, Act. 20. 7. so this phrase of *laying by in store*, comprehendeth all the other exercise of the sabbath. And why should the Apostle require the collection to bee made on the first day of the week but because that on this day the holy assembly was held in the Apostles times?

6. That he will have the collection (though neceſſarie) removed againſt his coming, leſt it ſhould hinder his preaching, but not their holy meeting on the Lords day: for it was the time ordained for the publicke worſhip of the Lord, which argueth a neceſſitie.

And in the ſame Epiſtle S. *Paul* proteſteth, that he *l* delivered them none other ordinance or doctrine, but *what he had received of the Lord.* Inſomuch that he chargeth them, that m *if any man think himſelfe to be a Prophet, or ſpirituall, let him acknowledge, that the things that I write unto you, are the commandements of the Lord.* But he wrote unto them, and ordained among them to keep their Sabbath on the firſt day of the week: therefore to keep the Sabbath on that day, is the very commandment of the Lord. And how can he be either a true Prophet, or have any grace of Gods Spirit in his heart, who ſeeing ſo clearly the Lords day to have been inſtituted and ordained by the Apoſtles, will not acknowledge the keeping holy of the Lords day to be a commandement of the Lord? The Jews confeſſe this change of the Sabbath, to have been made by the Apoſtle *Peter*, *Alphon. in dialog. contra Judæos. Tit.* 12. They are therefore more blinde and ſottiſh then the Jews, who prophanely deny it.

l 1 Cor. 11. 23 & 15. 3

m 1 Cor. 14. 37

At *Troas* likewiſe S. *Paul*, together with ſeven of the chief Evangeliſts of the Church, *Sopater*, *Ariſtarchus*, *Secundus*, *Gaius*, *Timotheus*, *Tychicus*, and *Trophimus*, and

Acts 20. 4, 5, 6, &c.

and all the Christians that were there, kept the holy Sabbath on the first day of the week, in praying, preaching, and receiving the *Lords Supper*.

And as it is a thing to be noted, that *Luke* saith not, that the disciples were sent for to hear *Paul* preach, but the *Disciples being come together to break bread upon the first day of the week*, that is, to be partakers of the holy communion, at what time the Lords death was by the preaching of the word shewed, 1 *Cor.* 11.26. *Paul preached unto them, &c.* And that none kept those meetings but Christians, who only are called Disciples, *Acts* 11. 26. But at *Philippi*, where as yet there were no disciples, *Paul* is said to go on their *Sabbath-day*, to the place where the Jewes and their Proselytes were wont to pray, and there preached unto them, *Act.* 16. 12. 13. So that it is as cleare as the Sunne, that it was the Christians usuall manner to *n* passe over the Jewish seventh day, and to keepe the Sabbath, and their holy meetings on the first day of the week. And why doth Saint *Iohn* call this the *Lords day*, but becauſe it was a day known to be generally kept holy to the honour of the Lord *Iesus* (who rose from death to life upon that day) throughout all the Churches which the Apostles planted? which Saint *Iohn* calleth the *o Lords day*, the rather to stir up Christians to a thankfull remembrance of their redemption by Christ his resurrection from the dead. And with the day the blessing

n Act. 21. 4. &c.

o Apoc. 1. 10 *Mos Christianus, &c.* It is the manner of Christians to call it the Lords day, *Beda in Luc. cap.* 21

of the Sabbath is likewiſe tranſlated to the *Lords day*, becauſe that all the p *ſanctification* belonging to this *new world*, is in Chriſt, and from him conveyed to Chriſtians. And becauſe there cannot come a greater authoritie then that of Chriſt and his Apoſtles: nor the like cauſe, as the new creation of the world, therefore the Sabbath can never be altered from this day to any other, whilest this world laſteth. Add hereunto, how the Scripture noteth, that in the firſt planting and ſettling of the church, nothing was done but by the ſpeciall order and direction of the Apoſtles. 1 *Cor*, 11. 34. 1 *Cor*. 14. 36. 37. *Tit*. 1. 5. *Act*. 15. 6. 24. and the Apoſtles did nothing but what they had warrant for from Chriſt, 1 *Cor*. 11. 23.

p Heb 2. 44. and 5. 9.

To ſanctifie then the Sabbath on the ſeventh day, is not a ceremoniall law abrogated: but the morall and perpetuall law of God perfected. So that the ſame perpetuall commandement, which bound the Jews to keep the Sabbath on that ſeventh day to celebrate the *worlds creation*, bindes Chriſtians to ſolemnize the Sabbath on this ſeventh day in memoriall of the *worlds redemption*: for the fourth commandement, being a morall law, requireth a *ſeventh day* to be kept holy for ever. And the morality of this, as of the reſt of his commandements, is more religiouſly to bee kept of us under the Goſpel, then of the Jews under the law, by how much we (in baptiſme) have made a more ſpeciall covenant with God, to keep his commandments; and God hath covenanted

covenanted with us, to free us from the curse, and to assist us with his Spirit to keep his laws. And that this commandement of the Sabbath (as well as the other nine) is morall and perpetuall, may plainly appear by these reasons:

*Ten reasons demonstrating the Commandement of the Sabbath to bee morall.*

1. BEcause all the reasons of this commandement are morall and perpetuall: And God hath bound us to the obedience of this commandement, with more forcible reasons then to any of the rest. First, because hee did foresee, that irreligious men would either more *carelesly* neglect, or more *boldly* break this commandement then any other. Secondly, because that in the practice of this commandement, the keeping of all the other consisteth: which makes God so often complain, that all his worship is *neglected* or *overthrown*, when the Sabbath is either neglected or transgressed. It would make a man amazed (saith Mr. *Calvine*) to consider how oft, and with what zeal and protestation, God requireth all (that will bee his people) to sanctifie the seventh day: yea, how the God of mercie mercilesly punisheth the breach of this commandement with cruell death: as though it were the sum of his whole honour and service.

q Ier. 15. 22. Ezek. 20. 29. 20. 21. 24. and 23. 38. Ex Bodin de repub. lib. 4 cap 2. Ex Bodino de repub l. 4. c. 2.

And it is certaine, that hee who makes no conscience to break the Sabbath, will

not (to ſerve his turn) make any conſcience to break any of the other commandments, ſo he may doe it without diſcredit of his reputation, or danger of mans law. Therefore God placed this commandment in the midſt of the two tables, becauſe the keeping of it is the beſt help to the keeping of all the reſt. The conſcionable keeping of the Sabbath is the mother of all religion, and good diſciplining in the Church. Take away the Sabbath, and let every man ſerve God when he liſteth, and what will ſhortly become of Religion, and that r *Peace* and *Order* which God will have to be kept in his Church? The *Sabbath-day* is Gods *ſmarket day* for the weeks proviſion, wherein he will have us to come unto him, and buy of him without ſilver or money the *bread of Angels*, and *water of life*, the wine of the *Sacraments*, and milk of the *word* to feed our ſouls: t *tried gold*, to enrich our faith: precious *eye-ſalve* to heal our ſpirituall blindneſſe, and the *white raiment* of Chriſts righteouſneſſe, to cover our filthy nakedneſſe. He is not farre from true piety, who makes conſcience to keep the Sabbath-day: but hee who can diſpenſe with his conſcience to break the Sabbath for his own profit or pleaſure, his heart never yet felt, what either the fear of God, or true Religion meaneth. For, of this commandement may that ſpeech of Saint *Iames* be verified; u *He that faileth in one, is guilty of all.* Seeing therefore that God hath fenced this commandment with ſo many morall

r 1 Cor. 14. 39. 40.

ſ Iſa. 55. 1. 2.

t Apoc. 3. 18.

u Jam. 2. 10.

rall reaſons, it is evident, that the commandement it ſelfe is morall.

2. Becauſe it was commanded of God to *Adam* in his innocency: whileſt (holding his happineſſe, not by faith in Chriſts merits, but by obedience to Gods law) hee needed no ceremony, ſhawdowing the redemption of Chriſt. A Sabbath therefore of a ſeventh day cannot be ſimply a ceremony, but an eſſentiall part of Gods worſhip enjoyned unto man, when there was but one condition of all men. And if it was neceſſary for our firſt parents to have a *Sabbath-day*, to ſerve God in their perfection: much more need their poſterity to keep the ſabbath in the ſtate of their corruption. And ſeeing God himſelf kept this day holy, how can that man be holy, that doth wilfully prophane it? Gen. 2. 3

3. Becauſe it is one of the commandements which God ſpake with his owne mouth, and twice *y* wrote with his *owne fingers* in tables of ſtone, to ſignifie their authority & perpetuity. All that God *z* *wrote*, were morall and perpetuall commandements, and thoſe are reckoned ten in number. If this were now but an abrogated ceremony, then there were but a *nine commandements*. The ceremoniall that were to be abrogated by Chriſt, were written all by *Moſes*: but this of the Sabbath, with the other nine, written by God himſelf, were put into the *b* ark, where no ceremoniall law was put, to ſhew that they ſhould be the perpetuall rules of the Church, yet ſuch as none

y Exod 34. 13. &c.

z Deut. 4. 13

a Deut. 4. 2

b 1 King. 8. 9.

Heb. 9. 3. could c perfectly fulfill and keep, but only Christ.

d Mat. 5. 17. 4. Because Christ professeth, d *that he came not to destroy the morall law*: and that the least of them should not bee abrogated in his kingdome of the new Testament:

Mat. 5. 19. Insomuch, e *that whosoever breaketh one of the least of these ten commandements, and teacheth men so, he should be called the least in the kingdome of heaven*: that is, he should have no place in his Church. Now the morall law commandeth one day of seven to be perpetually kept a holy Sabbath. And Christ himselfe expressly mentioneth the keeping of a Sabbath among his Christians at the destruction of Jerusalem, about 42 years after his resurrection. By which time all the Mosaicall ceremonies (except eating of bloud, and things strangled) were by a publike f decree of all the Apostles quite abolished and abrogated in Christian churches. And therefore Christ admonished his disciples, g *to pray that their flight be not in the winter, nor on the Sabbath-day*. Not in the winter, for that (by reason of the foulnes of the wayes and weather) their flight should be more painfull and troublesome unto them: not upon the Sabbath, because it would bee more grievous to their hearts, to spend that day in toiling to save their lives, which the Lord had commanded to bee spent in holy exercises, to comfort their soules. Now if the sanctifying of the Sabbath on this day had beene but ceremoniall, it had beene no grief to have fled on this day

Act 15. 20, 28, 24, 28.

g Mat 24. 20.

no

no more then on any other day of the week. But in that Christ doth tender so much this fear and grief of being driven to flie on the Sabbath-day, and therefore wisheth his to pray unto God, to prevent such an occasion: hee plainly demonstrates, that the observation of the Sabbath is no abrogated ceremonie, but a morall commandement, confirmed and established by Christ among Christians. If you would know the day whereupon Christ appointed Christians to keep the Sabbath, *S. Iohn* will tell you that it was on the *Lords day*, *Apoc.* 1. 10. If you will know on what day of the weeke that was, *S. Paul* will tell you, that it was on *every first day of the week*, 1 *Cor.* 16. 1.

As Christ admonished, so Christians pray, and according to their prayers, God (a little before the wars began) warned by an * oracle all the Christians in *Ierusalem* to depart thence, and to go to *Pella*, a little town beyond *Iordane*: and so to escape the wrath of God, that should fall upon the city and nation. If then a Christian should not, without grief of heart, flie for the safety of his life on the Lords day, with what joy or comfort can a true Christian neglect the holy exercises of Gods worship in the Church, to spend the greatest part of the Lords day in prophane and carnal sports, or servile labour? And seeing the *b* destruction of *Ierusalem* was both a type and an assurance of the destruction of the world: who seeth not, but that the holy Sabbath must continue till the very end of the world?

* *Euseb. hist. Eccles.* 3. 4, 5. It is probable that this oracle was that voice (*Migremus hinc*) which with an earthquake was heard by night in the temple, mentioned by *Iosephus de bello Iudaico, lib.* 7. *cap.* 12.

*b* Mat. 24. 1.

5 Because

5. Becauſe that all the ceremoniall law was enjoyned to the Jews only, and not to the Gentiles: but this commandment of the holy *Sabbath*, (as matrimony) was inſtituted of God in the ſtate of innocencie: when there was but one ſtate of all men, & therefore enjoyned to the Gentiles as well as to the Jews. So that all magiſtrates and houſhoulders were commanded to conſtrain *i* all ſtrangers (as well as their own ſubjects and family) to obſerve the holy Sabbath, as appears by the fourth commandement, and practice of *k* Nehemiah. All the ceremonies were a *l partition wall* to ſeparate Jews and Gentiles. But ſeeing the Gentiles are bound to keep this commandement as well as the Jews, it is evident that it is no Jewiſh ceremony. And ſeeing the ſame authority is for the Sabbath that is for marriage; a man may as well ſay, that marriage is but a ceremoniall law, as the Sabbath. And remember that where marriage is termed but once *m* the covenant of God, becauſe inſtituted by God in the beginning: ſo the Sabbath is every where called the *Sabbath of the Lord thy God*, becauſe ordained by God in the ſame beginning, both of time, ſtate, and perpetuity: therefore not ceremoniall.

*i* Iſa. 56.6.

*k* Nehem. 13.15 &c.

*l* Eph. 2.14

*m* Prov. 2.17 Mat. 19.6, &c.

The corruption of our nature found in the * manifeſt oppoſition of wicked men, and in the ſecret unwillingneſſe of good men, to ſanctifie ſincerely the Sabbath, ſufficiently demonſtrateth, that the commandment of the ſabbath is *n* ſpirituall and morall.

* Nitimur in vetitum. *Horat.*

*n* Rom. 7.14

7. Becauſe

7. Because that as God by a perpetuall decree made the sun, the moon, and other lights in the firmament of heaven, not only to divide the *o* day from the night, but also to be for *p* signes, and for *q* seasons, and for *r* dayes, and for *s* years: so he ordained in the Church on earth, the holy Sabbath to be not only the appointed season for his solemn worship, but also the perpetuall rule and measure of time: So that as 7. daies make a week, foure weeks a moneth, twelve months a year: so 7. years make a Sabbath of years, 7. Sabbaths of yeers a jubilee, or 80. jubilees, or 4000. years, or after *Ezechiel*, 4000. cubits the whole time of the old Testament, till Christ by his baptisme and preaching began the state of the new testament. Neither can I here passe over without admiration, how the sacrament of circumcision continued in the Church 39. jubilees from *Abraham to whom it was first given, unto the baptisme of Christ in Jordan: which was just so many jubilees (after Bucholcerus accompt) as the world had continued* before, from *Adam* to the birth of *Abraham*. *Moses* began his ministery on the eighteenth year of his age, Christ enters upon his office in the 80. jubilee of the worlds age. Joseph was 30. years old when he began to rule over *Egypt*, *Gen.* 41. 46. and the Levites began to serve in the tabernacle at 30 years old. So Christ likewise, to answer these figures, began his ministery in the 30. jubilee of *Moses*, and when he began to be thirty yeers of age, *Luk.* 3. 23. in the midst of *Daniels* last

*o* Gen 1. 14 Job. 9. 9. & 38. 31 Amos 5. 8

*p* To distinguish betwixt spring and harvest, summer & winter and to foreshew judgments to come.

*q* *Moadim sig.* Sacred times appointed for Gods holy worship, having special significations & promises.

*r* One of the seven dayes of the week from the other.

*s* Olar, Sabbataris & jubilee, Exod. 23. 11. 12.

*Index chron. apud Ann. Mund.* 1198.

laſt week: and ſo (continuing his miniſtery on earth three years and a half) finiſhed our redemption, and *Daniels* period, by his innocent death upon the croſſe. The moſt of all the great alterations, and ſtrange accidents which fell out in the Church, came to paſſe either in a *Sabbaticall* year, or in a year of *jubilee*. For example:

After M. *Robert Pont* his computation. Treatiſe of the laſt decaying age of the world. publiſhed *An. Dom.* 1600. *Robert Ponts* treatiſe of the laſt age pag. 17

The ſeventy weeks of *Daniel*, beginning the firſt year of *Cyrus*, and the 3439. year of the world, containe ſo many yeares as the world did weekes of years unto that time: and ſo many weekes of yeares as the world had laſted jubilees. *Daniels* ſeventy weekes of years, contained foure hundred and ninty ſingle years; the world before that time, 490. weekes of Sabbaths of yeares. *Daniels* period 70. weekes, the worlds 70. jubilees. So that to comfort the Church for their ſeventy yeares captivity, which they had now (according to *Ieremies* propheſie) endured in *Babylon*, *Gabriel* tels *Daniel*, that at the end of ſeventy weeks, or Sabbaths of years, that is, 70. times 7. years, or 490. years, their eternall redemption from hell ſhould bee effected by the death of Chriſt, as ſure as they were now redeemed from the captivity of Babylon. This period of *Daniel*, containing 70. Sabbaths, or 10. jubilees of yeares, began at the firſt libertie granted the Jews by *Cyrus*, in the firſt year of his reigne over the *Babylonians*, mentioned *Ezech.* 1. 1. and ends juſtly at the time that Chriſt died upon the croſſe. From the death of Chriſt, or the laſt end

Iere. 25. 3. 12. Ezra, 1. 1.

of

of *Daniels* weekes, to the seventie and one year of Christ, the world is measured by seven *seals*, or seven *Sabbaths* of yeares, making one complete jubilee. From the end of those *u* seven *seals*, the world is measured to her end by *x* seven *trumpets*, each containing 245. years (as some conjecture, about 440. yeares hence the truth will appear:) *Enoch* the seventh from *Adam*, having lived so many years as there are dayes in the year, 365. was translated of God in a *sabbaticall* year. *Moses* the seventh from *Abraham*, as another *Enoch*, is buried of God, but born in a *sabbaticall* year of the world, 2373. and in the 777. year since the floud (after *Broughtons* computation) is saved, as a new *Noah*, in a reed arke, and liveth a builder of the church, so long as *Noah* was building the arke, 120. years. The promise was made to *Abraham* in a *sabbaticall* year, being the 2023. of the world. The sixth year of *Ioshua*, being 2500. years from the creation of the world, wherein the land was possessed, and divided among the children of Israel, was a *sabbaticall* year, and the *y* 50. jubilee from the creation of the world. At this year *Moses* begins his jubilee, by which (as with a chain of thirty links) he tieth the parting of *Canaans* possession to the Israelites by *Ioshua*, to the opening of the kingdome of heaven to all beleevers by Jesus: and so carrieth the church of the Jews by a *z* joyfull stream of jubilees, from the type to the substance, from Canaan to heaven, from *Ioshua* to *Iesus*: for Christ

*u* Apoc 5. 1.
*x* Apoc 8. 2. *Napier* on the Apoc. proposition 6. 8. 9. and his resolution.

*Pont* of the last age of the world, *pag.* 12. *Buchol.* 2. *Index Chron Broughtons* consent. *A.M.* 3430. Deut. 34 *Pont. Ibid. & Scaliger Embol.*

*y* *Pont p.* 21. *Buch. Chro apud A.M.* 2500.

*z* Jubilee some derive of trumpets of rams horns, wherewith the jubilee was founded: others from *Jubal* a stream, because they carry us to the death of Christ the authour of our eternall rest and joy.

Christ at the end of *Moses* thirtie jubilees, and the beginning of the 30. year of his age, at his Baptisme openeth heaven, and gives the clearest vision of the blessed Trinity that was seen since the world began. And by the silver trumpet of his Gospell, proclaimes, according to the prophesie of a *Esay*, eternall redemption to all that repent, and beleeve in him.

a Isa 61.1 Luke 4.18

And the year of our Saviour Christs birth, being the 3948. of the world, was at the end of a Sabbatical year: and the * 564. septenary of the world. *Moses* maketh the common age of all men to be ten times seven *Psalme* 90. and every seventh year commonly produceth some notable change or accident in mans life; and no wonder, for as *Hippocrates* affirmeth, that a childe in his mothers wombe, on the seventh day of his conception, hath all his members finished, and from that day groweth to the perfection of birth; which is alwayes either the ninth, or seventh month. At seven yeares old, the childe casts his teeth, and receives new. And every seventh year after, there is some alteration or change in mans life; especially at b *nine times seven*, the *climacterick* yeare, which by experience is found to have been fatall to many of those learned c men, who have been the chiefest lights of the world. And if they escaped that yeare, yet most of them have departed this life in a *septenarie* year. *Lamech* died in the year of his life, 777. *Methusalem*, the longest liver of the sons of men, died when

* *Pont.* of the last decaying age of the world, pag. 12 13 21.

b Expertum est in plerisque omnibus 63 annum cum periculo & clade aliquavenire, aut corporis morbique gravioris, aut vitæ interitus, aut animi ægritudinis. *Agell lib.* 1.15 c.7. *August. in Ep.* ad *Caium* nepotem exultat se κλιμακτῆρα, communem seniorum annum 63. evasisse, *Bodin. de Republ.* l 4. c 2.

c *Aristotle Cicero, Bernard, Bocas, Erasmus, Luther, Melanchthon, Sturmius*

when he began to enter his 970. year. *Abraham* died when hee had lived 25. times 7 years. *Iacob*, when he had lived 21. times seven years. *David* after he had lived ten times seven years. So did *Galen*, so did *Petrarch*, who (as *Bodin* noteth) died on the same day of the year that he was born: so did the maiden Queen * *Elizabeth*, of blessed and never dying memory, who came into this world, the *Eve of the nativitie of the blessed virgin Mary*: and went out of this world, on the *Eve of the annunciation of the blessed virgin Mary*. *Hippocrates* died in his 15. *septenarie*. *Hierome* and *Isocrates*, in their 13. *Plinie*, *Bartolus*, and *Cæsar*, in their 8. *septenary*. And *Johannes de temporibus*, who lived 361 years, died in the 53. *septenary* of his life. The like might be observed of innumerable others. And indeed, the whole life of a man is measured by the *Sabbath*: For how many yeares soever a man liveth here, yet his life is but a life of *seven dayes* multiplied: so that in the number of 7. there is a mysticall perfection, which our understanding cannot attain unto.

* She was, she is, (what can there more be said?) In earth the first, in heaven the second maid.

*Bodin Bucholt.*

Climax vitæ virorum fere septenariis, aut novenariis: Fœminarum vero senariis definitur. *Bodin. de rep. l. 4. c. 1.*

All which divine disposition of admirable things, so oft by *sevens*, call upon us to a continuall meditation of the blessed *seventh-day-Sabbath*. in knowing & worshipping God in this life: that so from Sabbath to Sabbath, we may be translated to the eternall glorious Sabbath of rest and blisse, in the life to come.

By the consideration whereof, any man that looketh into the *holy history*, may easily perceive

perceive, that the whole course of the world is drawne and guided by a certaine chain of *Gods providence*, disposing al things in *d number, measure,* and *weight*. All times are therefore measured by the Sabbath: so that time and the Sabbath can never be separated: And the *e* angel swears, that this measuring of time shall continue till that time shall be no more. And as the Sabbath had his first institution in the *f* first book of the scriptures, so hath it its confirmation in the last: And as this book doth authorize this day; so this day graceth the book: in that the matter thereof was revealed upon so holy a day, the Lords revelation upon the *g* Lords day. As well therefore may they pull the sunne, moone, and stars out of the heavens as abolish the holy Sabbath (Times mete-rod) out of the church: seeing the Sabbath is ordained in the church (as well as the sun and moon in the firmament) for the distinction of times.

*d* wisd. 11. 17.

*H Wolph. proem. chro.*

*e* Apoc. 10. 8. Tempus est rerum, mundanarum iuratio extrinsecus observata. *H wolph. chron. cap* 1. Tempus cum mundo cæpit & una desiturum est. ib.

*f* Gen. 23.

*g* Apoc. 1. 10.

8. Because that the whole church by an * universall consent, ever since the Apostles time, have still held the commandement of the Sabbath to be the morall and perpetual law of God, and the keeping of the Sabbath on the first day of the week to bee the institution of Christ and his Apostles.

* si quod horum tota die per orbem frequentate Ecclesia Nam hoc quin ita faciendum si disputare, insolentissimæ insaniæ est. *Aug. Epist. 18. ad Ian.*

The Synod, called *Synodus Colonienſis*, saith, That the Lords day hath beene famous in the church ever since the Apostles time. *Ignatius* Bishop of *Antioch* living in *S. Iohns* time, saith, *Let every on that loveth Christ keep holy the Lords day, renowned by his resurrecti-*

*Synod. col. par 3. cap. 9.*

*Ignat. ad Magnes.*

*on,*

*m, which is the Queen of dayes, in which death is overcome, and life is sprung up in Christ.* *Iustin Martyr*, who lived not long after him, sheweth how the Christians kept their *Sabbath on the Lords day*, as we do. *Origen*, who lived about 180. years after Christ, shewes the reason why the Sabbath is translated to the Lords day. *Augustine* saith, *That the Lords day was declared unto the church by the resurrection of the Lord upon that day*, *Et ex illo cæpit habere festivitatem suam*, and by *Christ* it was first ordained to be kept holy. And in another place, *that the Apostles appointed the Lords day to be kept with all religious solemnity, because that upon that day our Redeemer rose from the dead, which also is therefore called the Lords day.*

*Apol. 2.*

*Origen. Homilia 7. super Exod.*

*Epist. ad Ianuar. 19. cap. 13. & ad Casul. p. 86.*

*Aug. de temp. serm. 251.*

As therefore *David* said of the h *Citie of God*, so may I say of the *Lords day*, *glorious things are spoken of the day of the Lord*: for it was the *birth-day* of the world, the first day wherein all creatures began to have being. In it *light* was driven out of *darkenesse*. In it the law was given on mount *Sinai*. In it the Lord rose from death to life. In it the i *Saints* came out of their *graves*, assuring that on it Christians should rise to newnesse of life. In it the holy Ghost descended upon the Apostles. And it is very probable, that on the seventh day, when the k *seven trumpets* have blowne, the cursed *Iericho* of this world shall fall, and our true *Iesus* shall give us the promised possession of the heavenly *Canaan*.

h Psal. 87. 3. *Aug. de temp. ser. 25. 1. & 15. 4 Cons. Const. can. 8. Waldphions chron. lib. 1. cap. 10. Muss. Sipont. postil. Dom. Pasch.*

i Mat. 27. 52. *Codoman. Annal. Mem. 25. 15.*

k Josh. 6. 13. *Apoc. 10. 7.*

He

He that would see the uniforme consent of antiquity, and practice of the primitive Church in this point let him reade *Eusebius* Ecclesiasticall history, *lib.* 4. *cap.* 23. *Tertullian. lib. de Idololatria. cap.* 14. *Chrys. Serm.* 5. *de resurrectione. Constitut. Apost. lib.* 7. *cap.* 37. *Cyril* in *Iohn. lib.* 12. *cap.* 58. Of this judgement are all the sound new writers: see *Fox* on *Apoc.* 1. 10. *Bucer. in Matth.* 12. 11. *Gualt. in Malach.* 3. *Hom.* 23. *Fulk* on the *Rhemish Testament, Apoc.* 1.10. *Chem. Exam. Con. Trid. part.* 4. *De diebus Festis. Wolph. Chronol. lib.* 2. *cap.* 1. * *Armin. Thes. in* 4. *præcept.* and innumerable others. Learned *Junius* shall speake for all: *Quamobrem cum dies dominicus, &c. Wherefore seeing the Lords day is both by the fact of Christ* (viz. *his resurrection and often appearing to his disciples upon that day*) *by the example and institution of the Apostles, and by the continuall practice of the ancient Church, and by the testimonie of the Scripture, observed and substituted into the place of the Jewes Sabbath*; inepte faciunt *they do foolishly, who say, that the observation of the Lords day is of tradition, and not from the Scripture, that by this meanes they might establish the traditions of men.* And again, *The cause of this change is the resurrection of Christ, and the benefit of the restoring of the Church by Christ, the remembrance of which benefit did succeed in the place of the memory of the creation.* Non humana traditione, sed Christi ipsius observatione & instituto: *Not by the tradition of man, but by the observation and appointment of Christ,*

*Aug. ad Casul. Ep.* 86. *& ad Jan.* 119. *cap.* 19 *Aug. serm. temp.* 251. *& 154. & Con.* 6. *Constant. can.* 8.

* Non dubitamus quin varie apud Christianos Sabbatum violetur, non abstinendo ab iis quæ aliis diebus licita sunt. *Armin. Junius Prælect. in Gen.* 23.

*Christ, who both on the day of his resurrection, and on every eighth day after, unto his ascension into heaven, did appear unto his disciples, and came into their assemblies.*

9. Because that the Lord himselfe expounded the end of the Sabbath to be a *signe and document for ever, betwixt him and his people, that he is Jehovah by whom they are sanctified*: and therefore must only of them be worshipped: and upon the pain of death, charged his people for ever to keep this memoriall unviolated. But this end is morall and perpetuall: Therefore the Sabbath is morall and perpetuall. What *God hath perpetually sanctified, let no man ever presume to make common or prophane.* Upon this ground it is, that the commandement termes this day, the *Sabbath of the Lord thy God.* And God himselfe calls it *his Holy day.* And upon the same ground likewise, the old Testament consecrated all their Sabbaths and holy dayes to the worship and honour of God alone. To dedicate therefore a Sabbath to the honour of any creature, is grosse idolatry. For the first table makes it a part of Gods worship, to have a Sabbath to his honour. So doth *Lev.* 23.3.37,38,*&c.* & *Ezech.*20.20. *Nehem.*9.14. the Sabbath is put for the whole worship of God. And our Saviour teacheth, that *we must worship the Lord God only*, *Matth.*4. and therefore keep a Sabbath to the only honour of God. The holy Ghost notes it as one of *Jeroboams* greatest sins, That he ordained a feast *from the device of his own heart,*

l Exod. 31.13, 14, &c. Ezech. 20. 12,20 Ezech. 46. 1,2, &c.

m Exod. 35.2 *Armin. disput. Theol. in præcept.* 4.

n Act. 10.15 Rom. 14.14

o Isa. 58.13

*heart.* 1 *King.*12. 33. And God threatneth to visit Israel *for keeping the dayes of Baalim*, that is, of Lords, as Papists do of Saints, *Hosea* 2. 13. but saith that such forget him. And so indeed none are lesse carefull in keeping the Lords Sabbath, then they who are most superstitious observers of men's holy dayes. The church of Rome therefore commits grosse Idolatrie.

Reade *H. Wolphius Chronol. de Temp. l. 2. c. 4 pag. 118. & l. 7 pag. 104, &c.*

First, in taking upon her to ordain Sabbaths, which belongs only unto the Lord of the *Sabbath* to do.

Secondly, in dedicating those holy dayes to the honour of creatures, which in effect is to make them sanctifying Gods.

Thirdly, in tying to these dayes Gods worship, prayers, fasting and merit,

Fourthly, in exacting on these daies of *mens invention*, a greater measure of solemnitie and sanctification then upon the *Lords* day which is Gods commandement; which in effect is to prefer Antichrist before Christ. Our church hath justly abolished all superstitious and idolatrous feasts: and only retaines a few holy dayes to the honour of God alone, and easing of servants, *Deut.* 5. 14. though long custome forceth to use the old names for civill distinction, as *Luke* used the prophane names of *Castor* and *Pollux*, *Act.* 28. 11. And Christians of *Fortunatus*, 1 *Cor.* 16. 17. *Mercurius*, *Rom.* 16. 14 and Jews of *Mardocheus* day, 2 *Macch.* 15. 37.

10. Lastly the examples of Gods judgements on Sabbath-breakers may sufficiently seal unto them, whose hearts are not *seared*

*feared*, how wrathfully Almighty God is displeased with them who are wilfull prophaners of the Lords day.

The Lord (who is otherwise the God of mercie) commanded *Moses* to stone to death the man, who (of a presumptuous mind) would openly go to gather *p* sticks on the Sabbath day. The fact was small; True, but his sin was the greater, that (for so small an occasion) would presume to break so great a commandement. p Num. 15. 32.

q *Nicanor* offering to fight against the Jews on the Sabbath-day, was slain himself, and 35000. of his men. q 2 Mac. 15. 27.

A husband-man grinding corn upon the Lords day, had his meal burned to ashes. Car. Magdel. 12 c. 6.

Another carrying corne on this day, had his barn, and all his corne therein, burnt with fire from heaven the next night after. Dist. de tempore serm. 117.

Also, a certain noble man (prophaning the Sabbath usually in hunting) had a child by his wife with a head like a dog, and with ears and chaps, crying like a hound. Tho. Cant. lib. 2 de lap. Templi admiran. vindict. div. Thes. hist.

A covetous flax-wife at *Kinstate* in *France* *Anno* 1559. using with her maids to worke at her trade on the Lords day, it seemed unto them that fire issued out of the flax, but did no harm: the next Sabbath it took fire indeed, but was quickly quenched: but not taking warning by this, the third Sunday after it took fire again, burnt the house and so scorched the wretched woman, with two of her children, that they died the next day: but (through Gods mercy) a childe Johan. Pin. l. 3 de Miracul.

in

in the cradle, was taken out of the fire alive, and unburnt.

*Stowes Abridgement. Anno 1582. Discite jam moniti Dominum non eernere Christum.*

On the 13. of January, *Anno* 1582. being the Lords day, the ſcaffolds fell in *Paris-Garden*, under the people, at a bear-baiting, ſo that eight were ſuddenly ſlain, innumerable hurt and maimed. A warning to ſuch who take more pleaſure on the Lords day to be in a Theatre, beholding carnall ſports, then to be in the Church, ſerving God with the ſpirituall works of piety.

Many fearfull examples of Gods judgements by fire, have in our dayes been ſhewed upon divers Towns, where the prophanation of the Lords day hath been openly countenanced.

*Stratford* upon *Avon* was twice on the ſame day twelve month (being the Lords day) almoſt conſumed with fire: chiefly for prophaning the Lords Sabbaths, and for contemning his word in the mouth of his faithfull Miniſters.

*Teverton* in *Devonſhire*, (whoſe remembrance makes my heart bleed) was oftentimes admoniſhed by her godly Preacher, that God would bring ſome heavie judgement on the towne, for their horrible prophanation of the Lords day, occaſioned chiefly by their market on the day following. Not long after his death, on the third of April, *Anno Domini* 1598. God (in leſſe then halfe an houre) conſumed, with a ſudden and fearfull fire, the whole towne, except only the Church, the Court-houſe, and

Whileſt the Preachers cried in the Church, Prophaneneſſe, prophaneneſſe, Gain would not ſuffer them to hear. Therefore when they cried, Fire, fire, in the ſtreet, God would not ſuffer to help

the

the almes-houſes, or a few poore peoples dwellings, where a man might have ſeen foure hundred dwelling houſes all at once on fire, and above fifty perſons conſumed with the flame. And now again, ſince the former edition of this book on the fifth of *Auguſt* laſt 1612 (14. yeers ſince the former fire) the whole town was again fired, and conſumed, except ſome thirty houſes of poor people, with the ſchoole-houſe, and almes-houſes. They are blinde who ſee not in this the finger of God. God grant them grace, when it is next built, to change their market day, and to remove all occaſions of profaning the Lords day. Let other towns remember the tower of *Silo*, *Luke* 13. 4. and take warning by their neighbours chaſtiſements: fear Gods threatnings, *Jerem.* 17. 7 and beleeve Gods Prophets, if they will proſper, 1 *Chron.* 20. 20.

Many other examples of Gods judgements might be alledged: but if theſe are not ſufficient to terrifie thy heart from the wilfull profanation of the Lords day; proceed in thy profanation: it may be the Lord will make thee the next example, to teach others to keep his Sabbaths better.

He puniſheth ſome in this life, to ſignifie how he will plague all willfull trangreſſours of his Sabbaths at the laſt day.

Thus we have proved that the commandement of the Sabbath is morall, and that the change of it from the ſeventh to the firſt day of the week, was inſtituted by the authority of Chriſt and of his Apoſtles. But

as in promulgating of the law diverse ceremonies, peculiar to the Jews, were annexed, the rather, to binde that people to the more carefull performance thereof; as to the fifth commandement, *their deliverance from Egypt*, shadowing *their redemption from hell*: to the fifth commandement, *length of dayes in Canaan*, typing *eternall life in heaven*: to the sixth commandement, *abstinence from bloud and things strangled*, figuring the care to abstain from all kinde of murther: and to the whole law, the ceremony of r *parchment-lace*, putting them in minde to keep within the limits of the law: So likewise to the fourth commandement were added some ceremonies which peculiarly belonged to the Jews, and to no other people: as first, the double *s* sacrifices appointed for them on the Sabbath day, shadowing how God will be served on the Sabbath, with greater obedience then on the week dayes. Secondly, the *t* rigid and strict ceasing from making of fire, *u* dressing of meat, and all bodily labour, both *x* remembring them of their full deliverance by *Moses*, conduct from the fiery furnace, and slavery of Egypt upon *y* that day: as also shadowing unto them the eternall redemption of our souls from hell by the death of Christ. Thirdly the keeping of the Sabbath upon the precise seventh day, in order of the creation: shadowing to the Jews that Christ by his death, and resting on their Sabbath in the grave, should bring them rest and ease from the burthen and yoke of the legall ceremonies,

r Num. 15. 38

s Num. 28. 9, 10

t Exod. 35. 3

u Exod. 16. 23

x Deut. 5. 6

y It was the Sabbath day on which *Moses* and the children of Israel sang to God, when *Pharaoh* and his host were drowned in the sea. Exod. 15 See *Trem.* and *Jun.* notes on Deut. 5. 15 and on Exod. 12. 15

nies, *which neither they nor their fathers were able to bear*, *Act.*15.10. *Col.*2 16,17. And howsoever in Paradise, before mans fall, the keeping of the Sabbath on the seventh day of the creation, was not a ceremony, but an argument of perfection: yet after the fall, it became ceremoniall, and subject to change, in respect of the restauration by Christ; as mans life before the fall, being immortall, became afterwards mortall; and nakednesse being an ornament before, became afterwards a shame: and marriage became a type of the mysticall union betwixt Christ and his Church, *Ephes.*5. And to fulfill the ceremonies (added for the Jews sake unto the Sabbath) Christ at his death rested in the grave all the Jews Sabbath day; and by that rest fulfilled all those ceremoniall necessaries. Now, as the ceasing of the ceremonies annexed to the 1. 5. and 6. commandements, and to marriage did not abolish those commandements, and marriage; nor cause them to cease from being the perpetuall rules of Gods worship, and mans righteousnesse: no more did the abrogating of the ceremonies annexed to the Sabbath, abolish the morality of the commandement of the Sabbath; so that though the ceremonies be all abolished, by the accesse of the substance, and the shadow over-shadowed by the body, (which is Christ) yet the holy rest (which was commanded and kept before either the Jews were a people, or those ceremonies annexed to the Sabbath) still continued as Gods perpetuall law, where-

by all the posterity of *Adam* are bound to rest from their ordinarie businesse, that they may wholly spend every seventh day in the solemne worship, and only service of God their Creatour and Redeemer; but in the substance of the fourth commandement there is not found one word of any ceremony.

The cheif objections against the morality of the Sabbath are three.

*Object.* 1. 1. That of *Paul* to the *Galatians*, z *Ye observe dayes, and moneths, and times, and yeare, &c.* But there the Apostle condemnes not the morall Sabbath, (which wee call the Lords day, and which he himselfe ordained, according to *a* Christs commandement, in in the same churches of *Galatia* and *Corinth*, and *b* kept himself in other churches) but he speaks of the Jewish dayes, and times, and yeares, and the keeping of the Sabbath on the seventh day from the creation, which he termeth c *shadowes of things to come*, abolished now by Christ the body.; and in the law are called *d* Sabbaths; but distinguished from the morall Sabbath.

z Gal. 4. 10

a 1 Cor. 16. 1 & 14, 37

b Acts 20. 7

c Col. 2. 17

d Levit. 23 37, 38.

*Object.* 2. 2. That of *Paul* to the *Colossians*, e *Let no man therefore condemne you in meat and drink, or in respect of an holy day. or of the new moon, or of the Sabbath-dayes.* But here the Apostle meaneth the Jewish Ceremoniall Sabbaths, not the Christian Lords day, as before.

e Col. 2. 16

*Object.* 3. 3. That of the same Apostle to the *Romanes*, f *This man esteemeth one day above another day; and another counteth every day alike, &c.*

f Rom. 14. 5

But

But S. *Paul* makes no such account: for the question there, is not between Jew and Gentiles, but between the *g* stronger and weaker Christians. The stronger esteemed one day above another, as appears in that there was a day both commanded and received in the Church, every where known and honoured by the name of the Lords day. And therefore *Paul* saith here, that *he that observed this day, observed it unto the Lord.* The observation whereof, because of the change of the Jewish seventh day, some weak Christians (as many now-a-dayes) thought not so necessary: so that if men (because the Jewish day is abrogated) will not honour and keep holy the Lords day, but count it like other dayes: it is an argument (saith the Apostle) of their weaknesse, whose infirmity must be born, till they have time to be further instructed and perswaded. Other objections are frivolous, and not worth the answering.

g Rom. 15. 2.

*The true manner of keeping holy the Lords day.*

NOw the sanctifying of the Sabbath consists in two things: First, in resting from all servile and common businesse, pertaining to our naturall life. Secondly, in consecrating that rest wholly to the service of God, and the use of those holy means, which belong to our spirituall life.

For the first.

1. The servile and common works from

which we are to ceaſe, are generally all civill works, from the *h* leaſt to the greateſt.

h Exod.31.13, 14, &c.

More particularly:

First, from *i* all the works of our calling, though it were *k* reaping in the time of harveſt.

i Exod.31, 35, &c.
k Exod.34.21

Secondly, from carrying *l* burthens, as Carriers do: or riding abroad for profit, or for pleaſure: God hath commanded that the *m* beaſts ſhould reſt on the Sabbath-day, becauſe all occaſion of travelling or labouring with them ſhould be cut off from man: God gives them that day a reſt, and he that without neceſſity deprives them of their reſt on the Lords day, the *n* groans of the poore tired beaſts, ſhall in the day of the Lord riſe up in judgement againſt him. Likewiſe ſuch as ſpend the greateſt part of this day in trimming, painting, and pampering of themſelves, like *Jezabels*, doing the devils work upon Gods day.

l Neh.13.39 Jer.17.21, 22,27
m Deut.5.14
n Rom.8.22 Deut.25.4 1 Cor.9.9

Thirdly, from keeping of *o* faires or markets, which for the moſt part God puniſheth with peſtilence, fire, and ſtrange floods.

o Neh.13.15, 16,17.

Fourthly, from ſtudying any books or ſciences, but the holy Scriptures, and Divinity. For our ſtudy muſt be p *to be raviſhed in ſpirit on the Lords day*. In a word, thou muſt on that day ceaſe in thy calling to do thy work, that the Lord by his calling may do his work in thee. For whatſoever is gotten by common working on this day, ſhall never be bleſſed of the Lord: but it will prove like,

p Apoc.1.10

*Achans*

*Achans* gold, which being got contrary to the Lords commandment, brought the fire of Gods curse upon all the rest which hee had lawfuly gotten. And if Christ scourged them out as theeves, who bought and sold in his temple (which was but a ceremony shortly to be abrogated) is it to be thought, that he will ever suffer those to escape unpunished, who (contrary to his commandement) buy and sell on the Sabbath-day, which is his perpetual law? Christ calleth such, sacrilegious theeves; and as well may they steal the communion cup from the Lords table, as steal from God the chiefest part of the Lords day, to consume it in their own lusts. Such shall one day finde the judgements of God heavier then the opinions of man.

Fifthly, from all recreations, and sports, which at other times are lawfull: for if q lawfull works bee forbidden on this day, much more lawfull sports, which do more steal away our affections from the contemplation of heavenly things, then any bodily work or labour. Neither can there be unto a man (that r delighteth in the Lord) any greater delight or recreation, then the *sanctifying of the Lords day*. For can there be any greater joy for a person condemned, then to come to his princes house to have his pardon sealed? for one that is deadly sick, to come to a Physician that can cure him? or for a prodigall childe, that fed on the husks of swine, to be admitted to eat the bread of life at his fathers table? or for him who feares for

q Isa. 58. 13. Ier. 17.

r Psal. 37.

sin the tidings of death, to come to hear from God the assurance of eternall life? If thou wilt allow thy self, or thy servants, creation, allow it in the six dayes which are thine: not on the Lords day, which is neither thine nor theirs. No bodily recreation therefore is to bee used on this day: but so far as it may help the soul to do more cheerfully the service of the Lord.

[f] Eph 5. 18, 19. Rom. 3. 11. Deut. 28. 47. Sixthly, from [f] grosse feeding, liberall drinking of wine, too strong drink, which may make us either drowsie or unapt to serve God with our hearts and mindes.

[g] Isa. 58. 13. Seventhly, from all [g] talking about worldly things, which hindreth the sanctifying of the Sabbath more then working, seeing one may work alone, but cannot talke but with others.

[h] Isa. 56. 10. 2. He that keepeth the Sabbath only by resting from his ordinary work, keeps it but as a beast. But rest on this day is so far commanded to Christians, as it is an help to sanctification: and labour so far forbidden, as it is an impediment to the outward and inward worship of God.

If then those recreations, which are lawfull at other times, are on the Sabbath not allowed; much more those that are altogether at all times unlawfull. Who without mourning can indure to see Christians keep the Lords day, as if they celebrated a feast rather to *Bacchus*, then to the honour of the Lord Jesus, the Saviour and Redeemer of the world? For having served God but an houre in outward shew, they spend the rest of

of the Lords day in *a ſitting down to eat and drink, & riſing up to play.* Firſt, baſtingtheir bellies with eating and drinking, and then feeding their luſts with playing and dancing. Againſt which profanation all holy Divines, both old and new, have in their times moſt bitterly inveighed. Inſomuch that *Auguſtine* affirmeth, That * *it was better to plow, then to dance upon the Sabbath-day.* Exod. 31. 13, &c.

* Melius enim arare quam saltare in Sabbato. *Aug. in tit. Pſal. 91.*

Now in the name of Almighty God (who reſted, having created heaven and earth) and of his eternall Son Jeſus, the Redeemer of his Church, who ſhall ſhortly come, x on the dreadfull day of doom, to judge all men according to the obedience which they have ſhewed to his commandments: I require thee who readeſt theſe words, as thou wilt anſwer before the face of *Chriſt* and all his holy *Angels* at that day, that thou better weigh and conſider, whether *Dancing, Stage-playing, Masking, Carding, Dicing, Tabling, Cheſſe-playing, Bowling, Shooting, Bear-baiting, Carowſing, Tipling, and ſuch other fooleries of Robin-hood, morice-dances, Wakes, and may-games,* be excerciſes that God will bleſſe and allow on the ſabbath-day. And ſeeing no action ought to be done that day, but ſuch as whereby we either bleſſe God, or look to receive a bleſſing from God; how dareſt thou do thoſe things on that bleſſed day, on which thou dareſt not pray to God to beſtow a bleſſing on it to thy uſe? Hear this, and tremble at this, O profane youth of a profane age! O heart all frozen, and void of the feeling

x Acts 17. 31. Rom. 2. 16. &c. 2 Theſ. 2. 8. &c.

of the grace of God! that having every day in six, every houre in every day, every minute in every houre, so tasted the sweetnesse of thy God in Christ, without which thou hadst perished every moment, yet canst not finde in thy corrupt & irreligious heart to spend in thy masters service that one day of the week, which he had reserved for his own praise and worship. Let men in defence of their profanenesse object what they will, and answer what the devil puts in their mouthes: yet I would wish them to remember that seeing it is an ancient tradition in the Church, that the Lords second comming shall be upon the Lords day; how little joy they should have, to be overtaken in those carnall sports to please themselves when their Master should finde them in spiritual exercises serving him. The profane wretch would then wish rather to be taken kneeling at prayers in the Church, then skipping like a goat in a dance. If this cannot move, yet I would wish our impure gallants to remember, that whilest they thus dance on the Lords day (contrarie to the Lords commandement) they do but dance about the pits brink; and they know not which of them shall first fall therein. Whereinto being once falne, without repentance, no greatnesse can exempt them from the vengeance of that great God, whose commandement (contrary to their knowledge and conscience) they do thus presumptuously transgresse. If then Gods commandements cannot deter thee, nor

*Bastam lib. 7. cap. 2.*

Gods

Gods word advise thee, I say no more, but what S. *John* said before me, y *He which is filthy, let him be filthy still.*

y Apoc. 22. 11. This was the last and heavieſt curſe S. *John* wiſhed ſpirituall Babylon.

For the second.

2. The consecration of the Sabbaths rest consists in performing three sorts of duties: First, before; secondly, at; thirdly, after the publike exercises of the Church.

*The duties to be performed before the publike exercise are.*

1. To give over working betime on the Eve, that thy body may be the more refreshed, and thy minde the better fitted to sanctifie the Sabbath on the next day. For want of this preparation, thy self and thy servants being tired with labour & watching the night before, are so heavie, that when you should be serving God, and z *hearing what his Spirit saith unto his Church*, for your souls instruction, you cannot hold up your heads for sleeping: to the dishonour of God, the offence of the Church, and the shame of your selves: therefore the Lord commands us not only to keep holy, but also to remember afore-hand the Sabbath-day, to keep it holy, by preparing our hearts, and removing all businesse that might hinder us a *to consecrate it as a glorious day unto the Lord.* Therefore whereas the Lord in the other commandements doth but bid or forbid, he doth both in this commandment, and that with a special *memorandum.* As if a master should charge his servant to look well

z Apoc. 2. & 3.

a Isa. 56. 2, &c. & 58. 13, &c.

unto

unto ten things of great trust, but to have a more speciall care to remember one of those tenne, for divers weighty reasons; should not a faithfull servant that loves his master shew a more speciall care unto that thing above all other businesse?

b Exod. 16. 23 &c.

Thus *Moses* taught the people *b* over night to remember the Sabbath: and it was an holy custome among our forefathers, when at the ringing to prayer on the Eve before, the husbandman would give over his labour in the field, and the tradesman his work in the shop, and go to evening prayer in the church, to prepare their souls, that their mindes might more cheerfully attend Gods worship on the Sabbath-day.

c 1 Cor. 7. 5. Gen. 35. 2 1 Thess. 4. 3. 1 Sam. 21. 5. Exod. 9. 16. Psal. 19. 12. Eccles. 5. 1

2. To possesse that night thy c *vessel in holinesse and honour*: that thou mayest present thy soul more purely in the sight of God the next morning.

3. To rise up early in the morning on the Sabbath-day. Be carefull therefore to rise sooner on this day, then on other dayes: by how much the service of God is to be preferred before all earthly businesses: For there is no master to serve so good as God; and in the end, no work shall be better rewarded then his service.

4. When thou art up, consider with thy self what an impure sinner thou art, and into what an holy place thou goest to appear, before the most holy God, who seeth thy heart, & hateth all impurity and hypocrisie. Examine thy self therfore before thou goest to church, what grievous sins thou

hast

haſt committed the week paſt; confeſſe them unto God, and earneſtly pray for the pardon and forgiveneſſe of them, and ſo reconcile thy ſelf with God in Chriſt. Renew thy vowes to walk more conſcionably, and pray for an increaſe of thoſe graces which thou haſt, and a ſupply of thoſe which thou wanteſt. But eſpecially pray that thou mayeſt have grace to hear the word of God read and preached with profit: and that thou mayeſt receive the holy Sacrament with comfort (if it be Communion day) that God by his holy Spirit would aſſiſt the d Preacher, to ſpeak ſomething that may kill thy ſin, and comfort thy ſoul: which thou mayeſt doe in this or the like ſort. d Col. 4. 3.

*A morning prayer for the Sabbath-day.*

O Lord moſt high, O God eternall, *all whoſe e works are glorious, and whoſe thoughts are very deep: there can be no better thing then to praiſe thy name, and to declare thy loving kindneſſe in the morning*, on thy holy and bleſſed Sabbath-day: For it is thy will and commandment that we ſhould ſanctifie this day in thy ſervice and praiſe, and in the thankfull remembrance, as of the creation of the world by the power of thy word: ſo of the redemption of mankinde by the death of thy Sonne: f *Thine (O Lord) I confeſſe, is greatnes, and power, and glory, and victory, and prayer: for all that is in heaven and earth is thine: Thine is the kingdome, O Lord, and thou exalteſt as head over all. Both* e Pſal. 92. f 1 Chro. 29. 11.

riches

*riches and honour come of thee, and thou reigneſt over all, and in thine hand is power and ſtrength, and in thine hand it is to make great, and to give grace unto all.* Now therefore, O my God, I praiſe thy glorious name, that whereas I a wretched ſinner, having ſo many wayes provoked thy Majeſty to anger & diſpleaſure, thou notwithſtanding of thy favour and goodneſſe (paſſing by my profaneneſſe and infirmities) haſt vouchſafed to add this Sabbath again into the number of my daies. And vouchſafe, O heavenly Father, for the merits of Jeſus Chriſt thy Son, (whoſe glorious reſurrection thy whole Church celebrateth this day) to pardon and forgive me all my ſins and miſdeeds. Eſpecially, O Lord,* cleanſe my ſoul from thoſe filthy ſins, with the bloud of thy moſt pure and undefiled g *Lambe, which takeſt away the ſins of the world.* And let thy holy Spirit more and more ſubdue my corruptions, that I may be renewed after thine own image, to ſerve thee in newneſſe of life, and holineſſe of converſation: And as of thy mercy thou haſt brought me to the beginning of this bleſſed day, ſo I beſeech thee make it a day of reconciliation betwixt my ſinfull ſoul and thy divine Majeſtie, Give me grace to make it a day of repentance unto thee, that thy goodneſſe may ſeal it to be a day of pardon unto me: and that I may remember that the keeping holy of this day is a commandement which thine own finger hath written: That on this day I may meditate on the glorious works of

*Here thou mayeſt confeſſe whatſoever ſin of the laſt week clogs thy conſcience.

g John 1.29

of our creation and redemption, and learn how to know and to keep all the reſt of thy holy lawes and commandements: And when anon I ſhall with the reſt of the holy aſſemblie, appear before thy preſence in thy houſe, to offer unto thee our morning ſacrifice of praiſe and prayer, and to hear what thy ſpirit, by the preaching of thy word, ſhall ſpeak unto thy ſervant, O let not my ſins ſtand as a cloud to ſtop my praiers from aſcending unto thee, or to keep thy grace from deſcending by thy word into my heart. I know, O Lord, and tremble to think, that three parts of the good ſeed fall upon bad ground: O let not my heart be like the *h* high-way, which through hardneſſe and want of true underſtanding, receives not the ſeed, till the evil one cometh and catcheth it away: nor like to the ſtony ground, which heareth with joy for a time, but falleth away as ſoon as perſecution ariſeth for thy Goſpels ſake: nor like the thorny ground, which by the cares of this world and the deceitfulneſſe of riches, choketh the word which it heareth, and makes it altogether unfruitfull: but that like unto the good ground, I may hear thy word with an honeſt and good heart, underſtand it, and keep it, and bring forth fruit with patience, in that meaſure that thy wiſedome ſhall think meet for thy glory, and mine everlaſting comfort. Open likewiſe, I beſeech thee O Lord, the *i* doore of utterance, unto thy faithfull ſervant, whom thou haſt ſent unto us, *k* to open our eyes, that we may turne from darkneſſe

*h* Mat. 13. 4. Luke 8. 5.

*i* Col. 4. 3.

*k* Act. 26. 18.

*darkneſſe to light, and from the power of Satan unto God, that we may receive forgiveneſſe of ſins, and inheritance among them which are ſanctified by faith in Chriſt*: and give mee grace to ſubmit my ſelfe to his miniſtery as well when he terrifieth me with judgements, as when he comforteth me with thy mercies, and that I may have him *in ſingular love for his workes ſake*; becauſe hee watcheth for my ſoul, as he that muſt give an account for the ſame unto his maſter. And give mee grace to behave my ſelf in the holy congregation with comelineſſe and reverence, as in thy preſence, and in the ſight of thy holy Angels. Keep mee from drowſineſſe and ſleeping, and from all wandring thoughts, and worldly imaginations: ſanctifie my memory, that it may bee apt to receive, and firme to remember thoſe good and profitable doctrines which ſhall bee taught unto us out of thy word: And that through the aſſiſtance of thy holy Spirit I may put the ſame leſſons in practice for my direction in proſperitie, for my conſolation in miſery, for the amendment of my life, and the glory of thy name. And that this day, which godleſſe and profane perſons ſpend in their own luſts and pleaſures, I (as one of thy obedient ſervants) may make my chief delight to conſecrate it to thy glory and honour; not doing mine owne wayes, nor ſeeking mine own will, nor ſpeaking a vain word; but that ceaſing from the works of ſin, as well as from the works of mine ordinary calling, I may, through thy bleſſing, feel

1 Theſ. 5. 13. Heb. 13. 17. 2 Cor 11. 10. Eph 3. 10. 1 Pet. 1. 12.

feel in my heart the beginning of that m *eternall Sabbath*, which in unspeakable joy and glory I shall celebrate with thy Saints and Angels, to thy praise and worship in thy heavenly kingdome for evermore. All which I humbly crave at thy hands, in the name and mediation of my Lord; in that form of prayer which he hath taught me; *Our Father which art in heaven, &c.* m Ith. 66. 23.

Having thus in private prepared thy own soul, if thou hast the charge of a family, call all thy household together, read a chapter, and pray as in the week dayes: but remember so to dispatch these private preparations and duties, as that thou and thy family may bee in the church before the beginning of prayers, else your private exercises are rather an hinderance then a preparation. And as thou (and thy household) do go in all reverence towards the church, let every one meditate thus with himself.

### *Things to be meditated as thou goest to the Church.*

1 THat thou art going to the *n Court* of the Lord, and to speak with the great God by prayer, and to hear his Majestie speak unto thee by his Word, and to receive his blessing on thy soul, and thy honest labour, in the six dayes last past. n Psal. 100. 2.

2. Say with thy self by the way; *o As the Hart brayeth for the rivers of waters, so panteth my soul after thee, O God. My soul thirsteth for God, even for the living God: When shall I come and appear before the presence of God?* o Psal. 42. 1. 2.

God? For p a day in thy courts is better then a thousand other where. I had rather be a doore keeper, in the house of my God, then to dwell in the tabernacles of wickednesse. Therefore q will I come into thine house in the multitude of thy mercies, and in thy fear will I worship toward thy holy temple.

p Psal. 84.10

q Psal. 5.7

3. As thou entrest into the church, say, r How fearfull is this place? this is none other, but the house of God, that is the gate of heaven. Surely the Lord is in this place: God is in this people indeed. And prostrating, with thy face downward, being come to thy place, say, s O Lord, I have loved the habitation of thy house, and the place where thy honour dwelleth: t One thing therefore have I desired of thee that I will require, even that I may dwell in thine house all the dayes of my life, to behold thy beauty, and to visit thy temple: u Therefore will I offer in thy tabernacle sacrifices of joy, I will sing and praise the Lord. Hearken unto my voice, O Lord, when I cry, have mercy also upon me, and hear me. x Doubtlesse kindenesse and mercy shall follow me all the dayes of my life, and I shall remain a long season in the house of the Lord. And this is that preparation or looking to our y feet, whereto Solomon adviseth us before we enter into the house of God.

r Gen. 28.16, 17 1 Cor. 14.25

s Psal. 26.8

t Psal. 27.6

u Psal. 27.5, 6

x Psal. 23.6

y Eccles. 5.1

*The second sort of duties which are to bee performed at the time of the holy assembly.*

WHen prayers begin, lay aside thine own private meditations; and let thy heart joyne with the minister and the whole

whole church, as being, z *one body of Christ*; and becauſe that God is the God of order, he will have all things to be done in the church, with a *one heart and accord*; and the excercíſes of the church are common and publike. It is therefore an ignorant pride for a man to thinke his owne private prayers more effectuall then the publike prayers of the whole church. *Solomon* therefore adviſeth a man not to be *b* raſh, to utter a thing in the church before God. Pray therefore when the church prayeth, ſing when they ſing, and in the action of kneeling, ſtanding, ſitting, and ſuch indifferent ceremonies (for the avoiding of ſcandall, the continuance of charity, and in teſtimony of thy obedience) * conform thy ſelfe to the manner of the church wherein thou liveſt.

z 1 Cor. 12. 12

a Acts 2. 46 & 4. 32

b Eccleſ. 5. 1

Ezech. 46. 10
Pſal. 100. 3

* Cum Romam venio jejuno Sabbato, cum hic ſum, non jejuno. Sic & tu ad quam forte Eccleſiam veneris ejus, morem ſerva, ſi cuiquam non vis eſſe ſcandalo, nec quenquam tibi. *Amb. conf. Aug. ep. ad Januar.*

Whileſt the preacher is expounding and applying the word of the Lord, look upon him; for it is a great help to ſtir up thy attention, and to keep thee from wandring thoughts: *So c the eyes of all that were in the ſynagogue, are ſaid to bee faſtned on Chriſt* while he preached, and *d all the people hanged upon him when they heard him.* Remember that thou art there as one of his diſciples, *to learn the knowledge of ſalvation, by the remiſſion of ſins, through the tender mercie of God*, Luke 1. 77.

c Luke 4. 20

d Luke 19. 48.

Be not therfore in the ſchool of Chriſt, like an idle boy in a grammer ſchool, that often heareth, but never learneth his leſſon: and ſtill goeth to ſchool, but profiteth nothing. Thou hateſt it in a childe: Chriſt deteſteth

it

it in thee. To the end therefore that thou mayest the better profit by hearing, marke

1. *The coherence and application of the text.*

2. *The just sum or scope of the holy Ghost in that text.*

3. *The division or parts of the text.*

4. *The doctrines; and in every doctrine, the proofs, the reasons, and uses thereof.*

A method of all others easiest for the people (being accustomed thereto) to help them to remember the Sermon, and therefore much wished to bee put in practice of all faithfull pastors, who desire to edifie their people in the knowledge of God, and his true religion.

If the preachers method be too *curious* or *confused*, then labour to remember.

1. *How many things bee taught which thou knewest not before; and be thankfull.*

2. *What sins he reproved, whereof thy conscience tels thee that thou art guilty, and therefore must be amended.*

3. *What vertues he exhorteth unto, which are not so perfect in thee, and therefore endevour to practise them with more zeal and diligence.*

But in hearing, apply every speech as spoken to thy self rather by God then by man, and labour not so much to hear the words of the preacher sounding in thine ear, as to feel the operation of the Spirit, working in thy heart. Therefore it is said so often, *e He that hath an ear, hear what the Spirit speaks to the church.* And *f did not our hearts burne within us whilest hee opened unto us*

Isa. 2. 2.
Acts 10. 33.
2 Chro. 17. 25.
Galat. 4. 14.
1 Thes. 1. 3.

e Apoc. 2. 7.
f Luke 24. 32.

*Scriptures?* And thus to heare the word with a *g* blessing promised thereto. It is the *h* acceptableſt sacrificing of our selves unto God. It is the i *sureſt note of Christs saints:* The k *trueſt mark* of Christs sheep: the *apparenteſt signe* of Gods elect: the verie bloud, as it were, which uniteth us, to be the m *spirituall kindred*, brethren and sisters of the Son of God. This is the beſt art of memory for a good hearer.

g Luke 11.28
h Rom.15.16
i Deut.33.3
k John 10.27
l John 8.47 & 18.37
m Luke 8.21 Mark 3.35

When the Sermon is ended,

1. Beware thou depart not like the nine lepers, till that for thine inſtruction to ſaving health, thou haſt returned thanks and praiſe to God by an after prayer, and ſinging of a Pſalme: and when the bleſſing is pronounced, ſtand up to receive thy part therein, and hear it, as if *n* Chriſt himſelfe (whoſe miniſter he is) did pronounce the ſame unto thee: for in this caſe it is true: o *He that heareth you, heareth me:* and the Sabbath day is bleſſed, becauſe God hath appointed it to be the day *wherein by the mouth of his miniſters* p *he will bleſſe his people which hear his word, and glorifie his name.* For though the Sabbath-day in it ſelfe be no more bleſſed then the other ſix dayes, yet (becauſe the Lord hath appointed it to holy uſes above others) it doth as far excell other dayes of the week, as the conſecrated bread which we receive at the Lords table, doth the common bread which we eat at our own table.

n Ezek.3.17.
o Luke 10.16
p Num.6. 23,27

2. If it be a communion day, draw near to the Lords table, in the wedding garment

ment of a faithfull and penitent heart, to be partaker of so holy a banquet.

And when Baptisme is to bee administred, stay and behold it with all reverent attention, that so thou mayest, first, shew thy reverence to Gods ordinance: secondly, that thou mayest the better consider thy own engraffing into the visible body of Christ Church: & how thou performest the vow of thy new covenant. Thirdly, that thou mayest repay thy debts in praying for the infant which is to be baptised (as other Christians did in the like case for thee) that God would give him the inward effects of baptism, by his bloud and spirit. Fourthly, that thou mayst assist the Church in praising God for graffing another member into his mysticall body. Fifthly, that thou mayest prove whether the effects of Christs death kill sin in thee; and whether thou be raised to newnesse of life by the vertue of his resurrection: and so to bee humbled for thy wants, and to be thankfull for his grace. Sixthly, to shew thy self to be a free man of Christs corporation: having a voice or consent in the admission of others into that holy society.

q 1 Cor. 16. 1 2 Cor. 9. 5, 6, 7, &c.

3. If there be any *q collection* for the poor, freely without grudging bestow thine almes, as GOD hath blessed thee with ability.

And thus far of the duties to be performed in the holy assembly.

## *Now of the third sort of duties after the holy assimbly.*

AS thou returnest home, or when thou art entred into thy house, meditate a little while upon those things which thou hast heard. And as the clean beasts which r chew the cud, so must thou bring againe to thy remembrance that which thou hast heard in the church: and then kneeling down, turn all to a prayer, beseeching God to give such a blessing to those things which thou hast heard, that they may be a *s* direction to thy life, and a *t* consolation unto thy soul. For til the word be made thus our own, and as it were close hidden in our hearts, we are in danger left Satan steale it away, and we shall receive no profit thereby. And when thou goest to dinner, in that reverend and thankfull manner before prescribed, remember, according to thine ability, to have one or more poor Christians, whose hungry bowels may be refreshed with thy meat; imitating holy *Iob*, who protested, that u *he never eat his morsels alone, without the good company of the poor and fatherlesse*; that is the commandment of Christ our Master. Or at leastwise x send some part of thy dinner to the poor, who lye sick in the back lane, without any food. For this willbring a blessing upon all thy works and labours, and it will one day more rejoyce thy soul, then it doth now refresh his body, when Christ shall say unto thee, *O blessed childe of God, I was an hungred, & thou*

r Levit. 11. 3

s Psal. 119. 11

t Mat. 13. 2

u Iob 31. 17, 18

x Heb. 13. 16 Deut. 15. 10, &c.

*thou gavest me meat, &c. And for as much as thou hast done it for my sake to the least of these my brethren, I take it in good part, as if thou hadst done it to my own selfe.*

y Mat.25.35 If thou be a private man, either perform these holy duties by thy selfe, or joyn with some godly Family in the performance of them. Acts 17.11 Heb.5.4 Mat.26.30

When dinner is ended, and the Lord praised, call thy family together, examine what they have learned in the Sermon; commend them that do well, yet discourage not them whose memories or capacities are weaker, but rather help them; for their will and minds may be as good. Turn to the proofs which the preacher alledged, and z rub those good things over their memories again. Then sing a psalme or more: if time permit, thou mayest teach and examine them in some part of the Catechisme, conferring every point with the proofes of the holy Scripture. This will both increase our knowledge, and sharpen our memories: seeing by experience we finde, that in every trade they who are most a exercised, are ever best expert. But in any wise, remember to dispose all these private exercises, as that thou mayest bee with the first in the holy Congregation at the evening exercise, where behave thy self in the like devotion and reverence, as was prescribed for the holy exercise of the morning.

z Deut.6.7. Heb.6.1

a Heb.5.14

After evening prayer, and at thy supper, behave thy selfe in the like religious and holy manner, as was formerly prescribed. And either before, or after supper, if the season of the yeare and weather do serve,

1. Walk into the fields, and meditate upon

upon the *b* works of God: for in every creature thou mayest reade, as in an open book, the wisedome, power, providence, and goodnesse of Almighty God. And how that none is able to make all these things in the *c* varietie of their formes, vertues, beauties, life, motions, and qualities, but our most glorious God.

b Psal. 92. 5 & 19. 1, &c. and 8. 1, 3, &c. Rom. 1. 19, 20. Præsentem nemo non videt quælibet herba Deum.

c Esa. 40. 26

2. Consider how gracious he is, that made all these things to *d* serve us.

d Psal. 8. 6

3. Take occasion hereby to stir up both thy selfe and others to admire and adore his power, wisedome, and goodnesse: and to think what ungratefull wretches we are, if we will not (in all obedience) serve and honour him.

4. If any neighbour be *e* sick, or in any heavinesse, go to *visit* him. If any be fallen at variance, help to reconcile them.

e Mat. 25. 35 Jam. 5. 14, &c.

To conclude, three sorts of works may lawfully be done on the Sabbath-day.

1. Works of pietie, which either directly concern the service of God, though they be performed by bodily labour; as under the law the f *Priests* did labour in *killing and dressing the sacrifices*, and burning them on the Altar. And Christians under the Gospel, when they travell far to the places of Gods worship, it is but a g *Sabbath-dayes journey*, like to that of the h *Shunamite*, who travelled from home, to hear the Prophet on the Sabbath-day, because she had no teaching near her own dwelling: and the Preacher, though he laboureth in the sweat of his brows, to the wearying of his bodie,

f Mat. 12. 5

g Acts 1. 12

h 2 Kings 4. 23

yet he doth but a Sabbath dayes work: for the holy end sanctifieth the worke, as the *i Temple* did the gold, or the *Altar* the gift thereon: or else such bodily labour, whereby the people of God are assembled to his worship: as the sounding of *k Trumpets* under the Law, or the ringing of Bels under the Gospel.

i Matth. 23. 17, 19

k Num. 10. 3

2. Works of Charity, as to *l* save the life of a man, or of *m* a beast, *n* to fodder, water, and dresse cattell: to make honest *o* provision of meat and drink, to refresh our selves, and to p *releeve the poore, to visit the sicke,* to q *make collections for the poore,* and such like.

l 1 King. 19. 3
Mark 3. 4
m Matth. 12. 13
n Luke 13. 15
o Matth. 12. 1

p Heb. 13. 16
2 Cor. 9. 12. 13
q 1 Cor. 16. 1

3. Works of necessity; not fained, but present and imminent, and such as could not be prevented before, or cannot be deferred unto another day. As to resist the invasion of enemies, or the robberies of theeves, to quench the rage of fire, and for physicians to stanch or let bloud, or to cure any other desperate disease, and for Midwives to help women in labour: Mariners may doe their labours, Souldiers being assailed may fight: and *r* posts may ride for the publike good, & such like. On these or the like occasions a man may lawfully work: yea, and when they are called, they may upon any of those occasions go out of the church, and from the holy exercise of the word and Sacraments: provided alwayes, that they be humbled, that such occasions fall out upon that day and time; and that they take no money for their pains on that day, but only for their stuffe, as in the fear of God, and conscience of his Commandement.

r Nuncius præceps excipitur a Sabbato. *Jud. comment. sup. Num. 13. 1.*

When

When the time of rest approacheth retire thy self to some private place: and knowing that in the state of corruption no man living can sanctifie a Sabbath in that spirituall manner that hee should, but that hee commits many breaches thereof, in his thoughts, words, and deeds. humbly crave pardon for thy defects, and reconcile thy selfe unto God, with this or the like evening sacrifice.

*A private evening Prayer for the Lords day.*

O *Holy, holy, holy Lord God of Sabbath!* Suffer me who am but *t* dust and ashes, to speak unto thy most glorious Majestie. I know that thou art a *u consuming fire*, I acknowledge that I am but withered *x stubble*. My *y sins are in thy sight*, and Satan *z stands at my right hand* to accuse me for them. I come not to excuse but to *a* judge my self worthie of all those judgments, which thy justice might most justly inflict on me, a wretched creature, for my sins and transgressions; the number of them is so great, the nature of them so grievous, that they make me seeme vile in mine own eyes, how much more loathsome in *b thy sight*? I confesse they make me so far from being worthy to be called thy *c son* that I am altogether unworthy to have the name of thy meanest servant. And if thou shouldst but recompence me according to my desert, the *d* earth (as weary of such a sinfull burthen) should open her mouth and swallow me up, like one of *Dathans* family, into the

t Isa. 6. 2
t Gen. 18. 27
u Heb. 12. 29
x Job. 8. 12. 9
y Psal 51. 3
z Zach. 3. 1
a 1 Cor. 11. 31
b 2 Sam. 6. 22
c Luke 15. 21
d Psal. 106. 17

bottomlesse pit of hell. For if thou didst not
e 2 Pet. 2. 4 spare the *naturall branches*, those *e* angels of glorious excellency, but hurledst them down from the heavenly habitations, into the pains of hellish darknesse, to be kept unto damnation, when they sinned but once against thy majesty; and didst expell
f Gen. 3. 23 our first parents out of *f* paradise, when they did but transgresse one of thy Laws; alas, what vengeance may I expect, who have
g Rom. 2. 5 not offended in one sin only, *g* heaping daily sin upon sin, without any true repen-
h Job 15. 16 tance, h *drinking iniquity as it were water*, ever powring in, but never powring out any filthinesse; and have transgressed not one, but all thy holy Laws, and commandements? yea, this present day, which thou hast straightly commanded me to keep holy, to thy praise and worship, I have not so religiously kept and observed, nor prepared my soul in that holinesse and chastitie of heart, as was fit to meete thy blessed Majesty in the holy assembly of thy Saints. I have not attended to the preaching of thy word, nor to the administration of thy Sacraments, with that humilitie, reverence, and devotion that I should. For though I was present at those holy exercises in my body, yet Lord, I was overtaken with much drowsinesse: and when I was awake, my minde was so distracted, and carried away with vain and worldy thoughts, that my soul seemed to be absent & out of the church: I have not so duely (as I should) meditated with my self, nor conferred with my family,

mily, upon those good instructions which we have heard and received out of thy holy word by the publike ministery. For default whereof Satan hath stolne the most part of those instructions out of my heart, and I wretched creature have forgotten them, as though they had never been heard. And my family doth not thrive in knowledge and sanctification under my government as they should. Though I knew where many of my poor brethren live in want and necessity, and some in pain & comfortlesse; yet I have not remembred to relieve the one with my alms, nor the other with consolations: but I have feasted my self, and satisfied my own lusts. I have spent the most part of the day in idle talk, vain sports and exercises. Yea, Lord, I have, &c.* And for all these my sins, my conscience cryes guiltie, thy Law condemnes me, and I am in thy hand, to receive the sentence & curse that is due to the wilful breach of so holy a commandement. But what if I am by the Law condemned? yet, Lord thy Gospel assures me, that thy *i* mercie is above all thy works: that thy grace transcends thy Law, and thy goodnes delighteth there to reigne, where sins do most *k abound*. In the multitude therefore of the mercies and merits of Jesus Christ my Saviour, I beseech thee, O Lord (who despisest not the sighing of a contrite heart, nor *l* desirest the death of a penitent sinner) to pardon and forgive me all those my sins, and all the errours of this day, and of my whole life; and free my soul from that curse and

* Here confesse whatsoever fault thou hast done that day by omission, or commission, and then fetching from thine heart a deep sigh, say,

i Psal. 108. 4. Jam. 2. 13

k Rom. 5. 20

l Ezech. 33. 11

judgement which is due unto me for them.
m Luk. 11. 13 Thou that didst justifie the contrite m *Publican*, for foure words of confession, and receivedst the *Prodigall childe* (when he had spent all the stocke of thy grace) into favour upon his repentance; pardon my sins likewise, O Lord, and suffer me not to perish for my transgressions. Oh spare me, and receive me into thy favour again. Wilt thou, O Lord,
m Mat. 21, 31, 32 reject mee, who hast received all n. *Publicans, harlots, and sinners* that upon repentance sued to thee for grace? shal I alone be excluded from thy mercy? Far bee it from mee to think so; for thou art the same God of mercy unto me that thou wast unto them, and
o Lam. 3. 22 thy o *compassions never fail*. Wherefore O Lord, deal not with me after my merits, but according to thy great mercie. Execute not thy severe justice against me a sinner, but exercise thy long sufferance in forbearing thy own creature. I have nothing to present unto thee for a satisfaction, but only those bloudy wounds, bitter death and passion, which thy blessed Son my only Saviour hath suffered for me. *Him (in whom only thou art well pleased)* I offer unto thee for all my sins, wherewith thou art displeased. Him my media-
Heb. 12. 24 tour, the request of whose bloud p *speaketh better things then that of Abel*; thy mercy can never gain-say. Illuminate my understanding, and sanctifie my heart with thy holy Spirit that it may bring to my remembrance all those good and profitable lessons, which this day, and at other times have been taught me out of thy holy word, that I may remember

ber thy commandements to keep them, thy judgements to avoid them, and thy ſweet promiſes to relye upon them in time of miſerie and diſtreſſe. And now, O Lord, I reſigne my ſelfe to thy moſt holy will: O receive me into thy favour, and ſo draw mee by thy grace unto thy ſelfe, that I may as well bee thine by love and imitation, as by calling and creation. And give me grace ſo to keep holy thy Sabbaths in this life, as that (when this life is ended) I may with all thy Saints and Angels, celebrate an eternall Sabbath of joyes and praiſe, to the honour of thy moſt glorious name, in thy heavenly kingdome for evermore, *Amen.*

And then calling thy family together, ſhut up the Sabbath with the meditations and prayers before preſcribed for the family. And the Lord will give thee that night a more ſweet and quiet reſt then ordinary, and proſper thee the better in all the labours of the week following.

*Thus far of the ordinarie Practice of pietie, both in private and publique.*

*Now followeth the extraordinary practice of pietie, whereby God is glorified in our lives.*

THe extraordinarie *Practice* of *pietie*, conſiſts either in faſting or feaſting.

*Firſt, of the Practice of pietie in faſting.*

There are divers kinds of faſting: Firſt a conſtrained faſt, as when men either have not food to eat as in *q* the famine of *Samaria*: or having food, cannot eat it for heavineſſe Jejunium. 1 Coachum. *q* 2 King. 6.25

or ſickneſſe, as it befell them who were in the *r* ſhip with S. *Paul.* This is rather famine then faſting.

r Acts 27,33

Secondly, a naturall faſt, which we undertake phyſically, for the health of our body.

2 Phyſicum. Nihil periculoſius habitudine corporis extreme bona, detrahenda ſant ergo per jejunium redundantia, ne natura ſuo pondere fracta ſuccumbat. *Baſil. Hom.* 2.

Thirdly, a civill faſt, which the Magiſtrate enjoyneth for the better maintenance of the common wealth; that by uſing fiſh as well as fleſh, there may be greater plenty of both.

3 Politicum.

Fourthly, a miraculous faſt, as the fourty dayes faſt of *Moſes* and *Elias*, the types, and of Chriſt the ſubſtance. This is rather to be admired, then imitated.

4 Miraculoſum.

Fifthly, a daily faſt, when a man is carefull to uſe the creatures of God with ſuch moderation, that hee is not made heavier, but more chearfull to ſerve God, and to do the duties of his calling. This is ſpecially to be obſerved of *f* Miniſters, and Judges.

5 Quotidianum.

f 1 Tim. 3.3 Titus 2.3 Prov. 31.4, 5

Sixthly, a religious faſt, which a man voluntarily undertakes, to make his body and his ſoul the fitter to pray more fervently to God, upon ſome extraordinary occaſion. And of this faſt only we are to treat. The religious faſt is of two ſorts, either private or publique.

2 Cor 6.4, 5

6 Religioſum.

### 1. *Of a private faſt.*

THat we may rightly perform a private faſt, foure things are to be obſerved: firſt, the Authour; ſecondly, the time and occaſion; thirdly, the manner; fourthly, the ends of private faſting.

1. *Of*

## 1. *Of the Authour.*

The first that ordained fasting was God himselfe in *Paradise*: and it was the *first law* that God made, in commanding *Adam* to abstain from eating the forbidden fruit. God would not pronounce nor write his Law without t *fasting*, and in his Law commands all his people to fast. So doth our Saviour Christ teach all his u *Disciples* under the new Testament likewise. By religious fasting a man comes neerest to the life of * *Angels, and to do Gods will on earth, as it is done in heaven.* Yea, *nature* seemeth to teach man this duty, in giving him a little mouth, and a narrow throat: for nature is content with a little, grace with lesse. Neither doth nature and grace agree in any one act better then in this exercise of religious fasting; for it strengtheneth the memory, and cleareth the minde, illuminateth the understanding, and bridleth the affections; mortifieth the flesh, and preserveth chastitie; preventeth sicknesse, and continueth health; it delivereth from evils, and procureth all kinde of blessings.

By breaking this fast, the Serpent overthrew the first *Adam*, so that he lost *Paradise*: but by keeping a fast, the second *Adam* vanquished the Serpent, and restored us into heaven. Fasting was she who covered *Noah* safe in the Arke, whom intemperance uncovered, and left stark naked in the vineyard. By fasting *Lot* quenched the flame of *Sodom*, whom drunkennesse scorched with the fire of incest. Religious fasting and talk-

Jejunium in Paradiso præscriptum est; reverere igitur jejunii cantiem. *Basil. Hom. de jejun.*

t Exod. 34. 28 Levit. 23

u Mat. 6. 17 & 9. 15

* qui jejunat, Angelorum vitam vivit, & cum paucissimis contentus est similitudine cum illis associatur. *Basil. Hom. de jejun.*

Natura os parvum, & guttur arctum homini dedit.

Quamdiu jejunavit Adam, in Paradiso fuit, comedit & ejectus est. *Hieron.*

ing with God, made *Moses* face to shine before men, when idolatrous eating and drinking caused the Israelites to appear abominable in the sight of God. It rapt *Elias* in an angelicall coach to heaven; when voluptuous *Ahab* was sent in a bloudy chariot to hell. It made *Herod* beleeve that *Johns Baptist* should live after death by a blessed resurrection; when after an intemperate life he could promise nothing to himselfe, but eternall death and destruction. *O divine Ordination of a divine Authour!*

2. *Of the time.*

The holy Scripture appoints no time under the New Testament to fast, but leaves it unto Christians own *free choyce*, Rom. 14. 3. 1 Cor. 4. 7. to fast as occasion should be offered unto them, *Matth.* 9. 15. As when a man becometh an humble and earnest suiter unto God for the pardon of some grosse sin committed; or for the prevention of some sin, whereunto a man feels himself by Satan solicited: or to obtain some speciall blessing which hee wants: or to avert some judgement which a man fears, or is already fallen upon himselfe or others: or lastly to subdue his flesh unto his spirit, that he may more chearfully poure forth his soul unto God by prayer. Upon these occasions a man may fast a *x* day or *y* longer, as his occasion requires, and the constitution of his body, and other needful affaires will permit.

Præceptum esse jejunium video, quibus autem diebus non oporteat jejunare, & quibus oporteat, præ cæto Domini vel Apostolorum non invenio definitum. *Aug. ad Casul. Jan. Ep.* 86

Indifferenter jejunandum ex arbitrio, non ex imperio novæ disciplinæ, pro temporibus & causis uniuscujusque. *Tert. adver. Psych. Montanus* hæreticus primus erat qui jejuniarum leges præscripsit. *Euseb. Eccles. hist. l.* 5. *c.* 18. *ex Apol.*

x Lev. 23. 32. Josh. 7. 6. 2 Sam. 3. 35.

y Neh. 4. 16.

3. *Of the manner of a private fast.*

The true manner of performing a private

vate Fast, consists partly in outward, and partly in inward actions.

The outward actions are, to abstain, for the time that we fast: first from all z *worldly businesse* and *labour*, making our fasting day, as it were a Sabbath day, *Lev.* 23. 28. For worldly businesse will distract our mindes from holy devotion.

z Luke 21.34 Joel 1.14 and 2.15

Secondly, from all *manner of food*, yea, from a *bread & water*, so far as health will permit: 1. That so we may acknowledge our own indignitie, as being unworthy both of life & all the means for the maintenance thereof. 2. That by afflicting the body, the soul which followeth the constitution thereof, may be the more humbled. 3. That so we may take a godly b *revenge* upon our selves, for abusing our liberty in the use of Gods creatures. 4. That by the hunger of our bodies, through want of those earthly things, our souls may learne to hunger more eagerly after spiritual & heavenly food. 5. To put us in minde, that as we abstaine from food, which is lawful, so we should much more abstaine from * *sin*, which is altogether unlawfull.

a 2 Sam. 3.35. Ezra. 10.6 Dan. 10.3 Ester 4.16 Acts 9.9

b 2 Cor. 7.11

* Quid prodest vacuare corpus ab esis, & animam replere peccatis? *August. de temp. Ser. 46*

Thirdly, from *good and costly* c *apparell*; that as the abuse of these puffs us up with pride; so the laying aside their lawfull use may witnesse our humility; and to this end in ancient times they used (especially in publike fasts) to put d *on sackcloth*, or other course apparell. The equity hereof still remaineth; especially in publike fasts: at what time to come into the assembly with *starched bands, crisped haire, brave apparel, & decked with flowers*

c Exod. 33.5, 6

d Ester 4.1, 2. Jona. 3.5, 6 Joel 1.13 Mat. 11.21

*flowers or prefumes*, argueth a soul that is neither humbled before God, nor ever knew the true use of so holy an exercise.

Fourthly, from the full *measure of* e *ordinarie sleep*: that thou mayest that way also humble thy body; and that thy soule may watch & pray to bee prepared for the comming of Christ. And if thou wilt break thy sleep early and late for worldly gain, how much more shouldst thou do it for the service of God? And if f *Ahab* (in imitation of the godly) did in his *fast* lye in *sackcloth*, to break his sleep by night; what shall we think of those who on a fasting day will yeeld themselves to sleep in the open church?

o. 2. Sam. 12. 16. Joel 1. 13. Esther 4. 3.

f 1 King. 21. 27

Fifthly, and lastly, from all outward pleasures of our senses. So that as it was not the * throat only that sinned, so must not the throat only be punished: and therefore we must endevour to make our eyes (as at all times, so especially on that day) to fast from beholding vanities: our ears from hearing mirth, or musick but such as may move to mourn: our nostrils from pleasant smels: our tongues from lying, dissembling, and slandering: yea, the use of the merriage-bed must be omitted in a religious reverence of the divine Majesty: that so nothing may hinder our true humilation, but that all may be signes that we are unfainedly humbled. Thus much of the outward manner.

* Si sola gula peccavit, solam jejunet, & sufficit. Si vero peccaverunt & membra cætera, cur non jejunent & ipsa? *Ter. Serm. Quadrag.*

μεταμέλεια, μετανοῖα.

2. The inward manner of fasting consists in two things:

1. Repentance. 2. Prayer.

Repentance hath two parts.

1. Peni-

1. Penitencie for sins past.
2. Amendment of life in time to come.

This penitencie doth consist in 3. things. First, an inward insight of sin, and sense of misery. Secondly, a bewailing of thy vile estate. Thirdly, an humble and particular confession of all thy known sins.

1. *Of the inward insight of sin, and sense of miserie.*

This *sense and insight* will be effected in thee: First, by considering thy sins, especially thy grosse sins, according to the circumstances of the time when, place where, manner how, and person with whom it was committed. Secondly, the Majesty of God against whom it was done; and the rather because thou didst such things against him since he became a Father unto thee, and bestowed so many sweet blessings in bountifull manner upon thee. Thirdly, in considering the curses which God hath threatned for thy sin; how grievously God hath plagued others for the same fault; & how that no means in heaven or earth could deliver thee from being eternally damned for them, had not the Son of God so lovingly died for thee. Lastly, that if God loves thee, he must chasten thee ere it be long with some grievous affliction, unlesse thou dost prevent him by speedy and unfained repentance. Let these and the like considerations, so prick thy heart with sorrow, that melting for remorse within thee, it may be dissolved into a fountain of tears, trickling down thy mournfull cheeks. This mourning is the be-

gin-

ginning of true fasting; and therefore of times g put for fasting; the first and principall part for the whole action.

g Mat. 9. 15 Can the children *mourn* ? then shall they *fast* And Marke and Luke for *mourne* have *fast*. Examples, Psal. 6. and 22. & 38. & 39 and Jeremies Lamentation, Joel 2. 12, 17

2. *Of bewailing of thine own estate.*

*Bewailing or lamentation, is the powring out of the inward mourning of the heart by the outward means of the voice and tears of the eye.* With such filiall earnestnesse and importunity in prayer, is our heavenly Father well pleased. Nay, when it is the h *fruits of his Spirit*, & the effects of our faith, he cannot be displeased with it. For if he heard the moans which extremity wrung from i *Ismael* and *Hagar*; and heareth the cry of the k *young ravens*, and roaring of *lions*; how much rather will he hear the mournful lamentation which his own children make unto him in their miseries?

h Jer. 32. 18, 19, 20.

Gen. 21. 17

ik Job 38. 3 Psal. 147. & 104. 21

3. *Of the humble confession of sins*

In this action thou must deale plainly with God, and acknowledge l *all the sins thou knowest*, not only in generall, but also in particular: this hath been the manner of all Gods children in their fasts: first, because that without confession thou hast no promise of mercy, or forgivenesse of sins. Secondly, that so thou mayest acknowledge God to be m *just*, and thy self unrighteous. Thirdly, that by the numbering of thy sins, thy heart may be the more humbled & pulled downe. Fourthly, that it may appeare, that thou art *truly* penitent: for till God hath given thee grace to repent, thou wilt be more ashamed to confesse thy fault, then to commit thy sin. The plainer thou dealest in this

l 1 Sam. 7 Ezek. 9, &c. Dan. 9 Nehem. 1

m Prov. 28 13 Psal 92. 3, &c. Psal 51. 4

respect

respect with God, the more graciously will God deal with thee; for if thou *dost* n *acknowledge thy sins, God is faithfull and just to forgive thee thy sins, & the bloud of Iesus Christ his Son shall cleanse thee from all thy sins.* n 1 John 1.7,9

To help thee the better to performe these three parts of penitence, thou maist diligently read such Chapters & portions of the holy Scriptures, as do chiefly concerne thy particular sins, that thou mayst see Gods curse and judgements on others for the like sins, and be the more humbled thy self.

*Thus far of the first part of Repentance, which is penitencie.*

The other part, which is amendement of life, consists, first, in devout prayers: secondly, in devout actions.

This devout prayer, which wee make in time of fasting, is either deprecation of evil, or craving needfull good things.

Deprecation of evil is, when thou beseechest God, for Christ thy Mediatours sake, to pardon unto thee those sins which thou hast confessed, and to turne from thee those judgements which are due unto thee for thy sins: and as *Benhadad*, because he heard o *that the king of Israel was mercifull*, proftrated himselfe unto him with *a rope about his neck*: so because thou knowest that the King of heaven is mercifull, cast down thy self in his presence, in all true signes of humiliation (especially, seeing he *p* calleth upon thee to come unto him in thy troubles) and doubtlesse thou shalt finde him most mercifull. ἔνστασις. προσευχή. o 1 King. 20.31 p Psal. 50.15

The

The *craving of needfull good things*, is, First, a fervent and faithfull *q* begging of God to seal by his Spirit in thy heart the assurance of the forgiveneſſe of all thy ſins. Secondly, to renew thy heart by the holy Ghoſt, ſo that ſin may daily decay, & righteouſneſſe more and more increaſe in thee. Laſtly, in deſiring a *r* ſupply of *faith, patience, charity*, & all other graces which thou wanteſt, & an increaſe of thoſe which God of his mercy hath beſtowed on thee already.

q Phil. 4. 6

r 2 Tim. 5. 5

*Thus far of Prayer in faſting.*

The devout actions in faſting are two: First, avoiding evill: ſecondly, doing good.

1. *Of avoiding evill.*

The abſtinence from evill, is that which is chiefly ſignified by the abſtinence from food, &c. and is the chief end of faſting, as the *ſ Ninevites* very well knew. *A day of faſt, and not faſting from ſin, the Lord abhorreth.* It is not the vacuitie of the ſtomacke, but the * purity of the heart that God reſpecteth. If therefore thou wouldeſt have God to turne from thee the evill of affliction, thou muſt firſt turn away from thy ſelfe the evill of trangreſſion. And without this faſting from evil, thy faſt ſavours more noyſome to God, then thy breath doth to man. This made God ſo often to reject the faſt of the *t Jewes*. And as thou muſt endeavour to avoid all ſin; ſo eſpecially that ſin whereby thou haſt provoked God either to ſhake his rod at thee, or already to lay his chaſtening hand

ſ Jonas 3. 8, 10

* Pulchrum eſt corporis jejunium, cum ſit animus a vitiis jejunus. *Hier. ad Celeſ. ep. 14.* Jejuna a malis actibus, abſtine a malis ſermonibus, comine a cogitationibus peſtimis, *Cyril. in Levit. 20*

t Iſa. 58. 2, &c Zech. 5. 6, 7. Non poſſum ferre iniquitatem & interdictionem. Iſa. 1. 13.

hand upon thee. And doe this with a reſolution, by the aſſiſtance of Gods grace, never to commit thoſe ſins againe. * For what ſhall it profit a man by abſtinence to humble his body, if his mind ſwell with pride? or to forbear wine and ſtrong drink, and to be drunk with wrath and malice? or to let no fleſh go into the belly; when lyes, ſlanders, and ribauldry, (which are worſe then any meat) comes out of the mouth? To abſtain from meat, and to do miſchief, is the devils faſt, who doth evil, and is ever hungry.

* Quid prodeſt jejunare corpus abſtinentia, ſi animus intumeſcit ſuperbia, Vinum non bibere, & ira inebriari? Carnibus non veſci, & de ore omni eſca ſordidius egredi maledictum aut mendacium? *Max. Epiſt.* Qui cibis abſtinent, & mala agunt, dæmones imitantur, quibus culpa adeſt & cibus deeſt, *Iſidor.*

### 2. *of doing good workes.*

The good works which as a Chriſtian thou muſt do every day, but eſpecially on * thy faſting day, are either the works of piety to God, or the works of charity towards thy brethren.

* Vis orationem tuam volare ad cœlum Fac illi duas alas, jejunium & eleemoſynam, *Auguſt.*

Firſt, the works of piety to God are the practice of all the former duties in the ſincerity of a good conſcience, and in the ſight of God.

Secondly, the u *works of charity* towards our brethren are, forgiving wrongs, remitting debts to the poor that are not well able to pay: but eſpecially in giving almes to the poor, that want relief and ſuſtenance: elſe we * ſhall under pretence of godlineſſe practiſe miſerableneſſe; like thoſe who will pinch their own bellies to defraud their labouring ſervants of their due allowance. As therefore Chriſt joyned x Faſting, Prayer, and Almes together in precepts;

u Iſa. 58. 6, &c. Zech. 7. 9, 10

* Qui jejunat ut parcat, non ad Dei gloriam jejunat, ſed ſubſtantiæ ſuæ parcit. *Chriſ. in Matth.*

x Matth. 6.

ſo

so must thou joyn them together, like y *Cornelius*, in practice. And therefore be sure to give at least so much to the poor z on the fasting day, as thou wouldest have spent in thine own dyet, if thou hadst not fasted that day. And remember, *that he that soweth plenteously shall reape plenteously*, 2. Cor. 9. 6. and that this is a speciall sowing day. Let thy fasting so afflict thee, that it may refresh a poor Christian, and rejoyce that thou hast dined and supped in another, or rather that thou hast feasted hungry Christ in his poor members.

y Acts 10.2.

z Non Deo sed sibi jejunat, qui quæ ad tempus subtrahit, non inopibus subtrahit, sed ventri postmodum offerenda custodit *Greg. in past. cap. 44.* a Jejunium tuum te castigat, sed alterum lætificat. *Aug. Ser de temp. 94* Accipiat esuriens Christus quod jejunans minus accipit Christianus *Aug. de Temp Serm. 157* Beatus qui jejunat ut alat pauperem, imitatur enim Christum qui animam suam posuit pro fratribus suis. *Cyril in Levi lib. 10.*

In giving almes, observe two things: first, the rules: secondly, the rewards.

1. *Rules in giving of Almes, and doing good workes.*

1. They must be done in obedience of Gods commandements: not because we think it to be good, but because God requireth us to do such and such a good deed: for such obedience (1. *Sam.* 15.22.) of the worker, God preferred before all sacrifices, and the greatest works.

2. They must proceed from *b* faith: for they cannot please God: nay, without faith the most *specious works* are but *c shining sinne*, and *Pharisees almes*.

b Heb. 11.6 Rom. 14 23

c Splendida peccata. *Aug.*

3. Thou must not think by thy good works & almes to merit heaven: for in vain had the Son of God shed his bloud, if heaven could have been purchased either for money or meat. Thou must therefore seek heavens possession by the purchase of Christs bloud, not by the merits of thine owne works:

For

For d *eternall life is the gift of God, through Iesus Christ*: yet every true Christian that beleeves to be saved, and hopes to come to heaven, must do good works (as the Apostle saith) for *necessary uses*, which are foure: d Rom. 6. ult.

First, that e *God may be glorified*. Secondly, *that thou mayest shew thy self* * *thankefull for thy redemption*. Thirdly, *that thou mayest make sure thine election unto thy self*. Fourthly, *that thou mayest* g *win others by thy holy devotion, to thinke the better of thy Christian profession*. And for these uses we are said to be h *Gods workmanship, created in Christ Iesus unto good works, and that God hath ordained us to walk in them*. e 1 Cor. 10.31. 2 Co. 8. 19. Phil. 1. 11. *Luke 1.68. f 2 Pet. 1.10 g Mat 5.16 Isa 64. 9. h Eph. 2. 10

4. Thou must not give thine almes to impudent vagabonds, who live in wilfull idlenesse and filthinesse, but to the religious and honest poore, who are either sick, or so old, that they cannot worke: or such who work, but their work cannot competently maintain them: Seek out those in the *backe-lanes*, and relieve them. But if thou meet one that asketh an almes for Jesus sake, and knowest him not to be unworthy, deny him not: For it is better to give unto ten counterfeits, then to suffer Christ to go, in one poore Saint, unrelieved. Look not on the person, but give thine almes as unto Christ in the party. i Dan. 9. 24

2. *Of the reward of Almes-deeds and good works.*

1. *Almes* are a speciall meanes to move God in mercy to turne away his i *temporall judgements* from us; when we by a true faith (that

(that sheweth it self by such fruits) do return unto him.

k Luke 6.35,36

2. Mercifull *almes-givers* k *shall bee the children of the Highest*, and be like God their

l 2 Cor. 1.3

Father, who is the *l* Father of *mercies*. They

m Luke 16.1.

shall be his *m* Stewards, to dispose his goods; his hands to distribute his almes. And if it bee so great an honour to bee the Kings *Almner*; how much greater is it to be the God of heavens *Almes-giver*?

3. When all this world shall forsake us, only the good works and good angels shall

n Apoc. 11.13
o Luke 16.22
Psal. 91. 11
Heb. 1.4.

accompany us; the one to *n* receive their reward, the other to deliver their *o* charge.

p 1 Tim. 6. 19

4. Liberality in almes-deeds is our *p surest foundation, that we shall obtain in eternall life* a liberal reward, through the *Mercy* and *Merits* of Christ.

Lastly, by almes-deeds we feed and relieve Christ in his members; and *q* Christ

q Matth. 25

at the last day will acknowledge our love, and reward us in his mercy: and then it shall appear, that what we gave to the

r Pro. 19. 17.

poore, was not lost, but *I lent unto the Lord*: what greater motives can a Christian wish to excite him to be a liberall almes-giver? Thus far of the manner of fasting. Now followeth the end.

### 3. *Of the end of fasting.*

The true ends of *Fasting*, are not to merit Gods favour, or eternall life (for that we have only of the gift of God through Christ) nor to place religion in bodily abstinence: (for fasting in it selfe is not the worship of God, but an help to further us

the

the better to worship God:) but the true ends of fasting are three.

First, to subdue our *f* flesh to the Spirit: but not so to *t* weaken our bodies, as that we are made unfit to do the necessary duties of our calling. *A good man* (saith *Solomon*) *is mercifull to his beast, Prov.* 12. 10. much more to his *own body*.

f 1 Esd.8.78 1 Cor.9.27

t 1 Tim.5.23 Jejunium orationem roborat, oratio sanctificat jejunium. *Ber. Serm. de Jejun.*

Secondly, that we may more devoutly contemplate Gods *u* holy will, and fervently poure forth our souls unto him by prayer: for as there are some kinde of devils, so there are also some kinde of sins, which cannot be subdued, but by fasting joyned unto prayer, *Matth.* 17. 22.

u Joel 2.17 Neh. 1.4. 1 Cor.7. 5

Thirdly, that by our *x* serious humiliation, and *y* judging of our selves, we may escape the judgement of the Lord: Not for the merit of our fasting (which is none) but for the mercie of God, who hath promised to remove his judgements from us, when we by fasting do unfeignedly humble our selves before him. And indeed no childe of God ever conscionably used this holy exercise, but in the end he obtained his request at the hand of God: both in receiving graces which he wanted, as appears in the examples of z *Annah*, a *Iehosaphat*, b *Nehemiah*, c *Daniel*, d *Esdras*, e *Hester*; as also in turning away judgements threatned or fallen upon him: as may be seen in in the examples of the *f Israelites*, the g *Ninevites*, h *Rehoboam*, i *Achab*, k *Ezechias*, l *Manasses*. He who gave his dear Son from Heaven to the death, to ransome us when

x Joel 2.18,19

y 1 Cor.12

z 1 Sam.1

a 2.Chr. 20

b Nehem.1

c Dan.9.

d 1 Esd.8

e Hest.9.1

f 1 Sam. 7.1

g Jonah.3

h 2Cor.12.5,7 &c.

i 1King 21

k 2 Chro. 32. 24

l 2Chro.33 12 ,19

we

we were his enemies, thinks nothing too dear on earth, to bestow upon us, when we humble our selves, being made his reconciled friends and children.

Thus far of the *private Fast.*

## 2. *Of the publike Fast.*

m Jona. 3.7 2 Chr. 20.3 Ezra 8.21.

A *Publicke fast* is, when by the *m* authoritie of the Magistrate, either the whole *Church* within his dominion, or some speciall *Congregation* (whom it concerneth) do assemble themselves together, to performe the fore-mentioned *duties* of *humiliation*, either for the removing of some publike *n* calamity threatned or already inflicted upon them, as the sword, invasion, famine, pestilence, or other fearful sickness: or else for the obtaining of some publike blessing, for the good of the *o Church*; as to crave the assistance of his holy Spirit, in the election and ordination of fit and able Pastours, &c. or for the triall of truth, and execution of justice, in matters of difficulty and great importance, &c.

n 1 Sam. 7.5, 6 Joel 2.15 2 Chr. 20 Jonah. 3 Ester 4

o Exod. 19 2 Chr. 8 Act. 1. 13, 14

When any evil is to be removed, the *p* Pastours are to lay open unto the people, by the evidence of Gods word, the sins which were the speciall causes of that calamity, call upon them to repent, and publish unto them the mercies of God in Christ, upon their repentance. The people must hear the voice of Gods messengers with hearty sorrow for their sins, earnestly beg pardon in Christ, and promise unfaigned amendment of their life. When any blessing is to be

p Joel 1.14 Nehem. 8

be obtained, the Pastours must lay open to the people the necessity of that blessing, and the goodnesse of God who giveth such graces for the good of men. The people must devoutly pray unto God for bestowing of that grace, and that he would blesse his own means to his own glory, and the good of his Church. And when the holy exercise is done, let every Christian have a speciall care, according to his ability, to *q* remember the poore. And whosoever (when just occasion is offered) useth not this holy exercise of fasting, he may justly suspect, that his heart never yet felt the power of true Christianity.

*q* Isa. 58. 7. 10
1 Cor. 9. 1
Gal 2. 10

So much of *Fasting*. Now followeth the exercise of holy *Feasting*.

## *Of the practice of piety in holy Feasting.*

*HOly feasting* is a solemne thanksgiving (appointed by authoritie) to be rendred unto God on some speciall day, for some extraordinarie blessings or deliverances received. Such, among the Jewes, was the feast of their *Passeover*, to remember to praise God for their deliverance out of *Egypts* bondage: or the *s* feast of *Purim*; to give thanks for their deliverance from *Hamans* conspiracie. Such among us are the fifth of *August*, to praise God for delivering our gracious King from the bloudy conspiracie of the trayterous *Gowries*: And the fifth of *November*, to praise God for the deliverance of the King, and whole State, from the *Popish Gunpowder treason*. Such feasts

*r* Exod. 12. 15

*s* Hest. 9. 19. 23

are

are to be celebrated by a publike rehearsall of those speciall benefits, by spiritual psalms and dances, by mutuall feasting, and sending presents every man to his neighbour, and by giving gifts to the poore.

But forasmuch as the benefit of our redemption was the greatest that man needed from God, or that God ever bestowed upon man: and that the *Lords Supper* is left by our *Redeemer*, as the chiefest memoriall of our *redemption*: every Christian should account this *holy Supper* his *chiefest and joyfullest feast* in this world. And seeing that as it ministreth to worthy partakers, the greatest assurance which they have of their salvation, so it pulleth *temporall judgements* on the *bodies*, and (without repentance) eternall damnation on the *souls* of them who *receive it unworthily*: let us see how a Christian may best fit himselfe to bee a due partaker of so holy a feast; and to be a worthy guest at so sacred a *Supper*.

*Meditations concerning the due manner of practising piety in receiving the holy Supper of the Lord.*

THough no man living is of himselfe worthy to be a guest at so holy a banquet; yet it pleaseth God of his grace, to accept him for a worthy receiver, who endevoureth to receive that holy mystery with that competent measure of *reverence* that he hath prescribed in his word.

2 Theff. 1.11
Col. 1.22
Luke 20.36
Apoc. 3.4

He that would receive this holy Sacrament with due reverence, must conscionably perform

perform three ſorts of duties. Firſt, *thoſe which ought to bee done before he receiveth*: Secondly, *thoſe that are to be done in the receiving*: Thirdly, *thoſe that are to bee done after that hee hath received the Sacrament*. The firſt is called *Preparation*, the ſecond, *Meditation*, the third, *Action*, or *Practice*.

## *Of Preparation.*

That a Chriſtian ought neceſſarily to prepare himſelfe before he preſume to be a partaker of the holy communion, may evidently appear by five reaſons:

Firſt, becauſe it is Gods commandement: For if he commanded under the pain of death, that none *t* uncircumciſed ſhould eat the Paſchall Lamb; nor any circumciſed under foure dayes preparation: how much greater preparation doth he require of him that comes to receive the Sacrament of his body and bloud? which as it ſucceedeth, ſo doth it exceed by many degrees, the Sacrament of the Paſſeover. *t* Exod. 12. 48

Secondly, becauſe the example of Chriſt teacheth us ſo much: for he *u* waſhed his diſciples feet before he admitted them to eat of his Supper: Signifying how thou ſhouldeſt lay aſide all *unpureneſſe of heart*, and uncleanneſſe of life, and be furniſhed with humility and charity, before thou preſume to taſte of his holy Supper. *u* Joh. 13. 5

Thirdly, becauſe it is the counſell of the holy Ghoſt: x *Let every man examine himſelfe, and ſo let him eat, &c.* And if a man x 1 Cor. 11. 28

y Prov.23.1,2 when he is to eat with an y *earthly prince, must consider diligently what is before him, and put a knife to his throat, rather then commit any rudeneſſe*: How much more oughteſt thou to prepare thy ſoul, that thou mayeſt behave thy ſelfe with all fear and reverence when thou art to feaſt at the holy table of the Prince of princes?

Fourthly, becauſe it hath been ever the practice of all Gods Saints, to uſe holy preparation before they would meddle with divine myſteries. *David* would not go near
z Pſal 26.6 to z *Gods Altar*, till he had firſt *waſhed his hands in innocencie*. Much leſſe ſhouldeſt thou, without due preparation, approach to the Lords table. *Abimelech* would not give, nor *David* and his men would not eat the
a 1 Sam.21.4 a *Shew bread*, but on condition that their *veſſels were holy*; how much leſſe ſhouldeſt thou preſume to eat the *Lords bread*, or rather the *bread which is the Lord*, unleſſe the veſſel of thy heart be firſt cleanſed by re-
b Joſh 5.15 Exod.3.5 pentance? And if the Lord required b *Joſhua* (as he had done *Moſes* before) *to put off his ſhooes*, in reverence of his Holineſſe, who was preſent in that place, where he appeared with a ſword in his hand, for the deſtruction of his enemies: how much rather ſhouldeſt thou put off all the affections of thine earthly converſation, when thou comeſt near that place, where Chriſt appeareth to the eye of thy faith with wounds in his hands and ſide, for the redemption of his friends? And for this cauſe it is ſaid
c Apoc.19.7 c *That the Lambs wife hath made her ſelf*

*ready*

*ready for his marriage.* Prepare therefore thy ſelfe, if thou wilt in this life bee betrothed unto Chriſt by Sacramentall grace; or in heaven married unto him by eternall glory.

Fifthly, becauſe that God hath ever ſmitten with fearfull judgements thoſe who have preſumed to uſe his holy ordinances without due fear and preparation. God ſet a d *flaming ſword* in a *Cherubins hand*, to ſmite our firſt parents, being defiled with ſin, if they ſhould attempt to go into paradiſe, to eat the Sacrament of the tree of life. Fear thou therefore to be ſmitten with the ſword of Gods vengeance, if thou preſumeſt to go into the Church with an impenitent heart, to eat the Sacrament of the *Lord of life.* God ſmote e fiftie thouſand of the *Bethſhemites*, for looking irreverently into his Ark; and killed *Vzza* f with ſudden death, for but *raſh touching* of the Ark; and ſmote *Vzziah* with a g leproſie, for medling with the Prieſts office, which pertained not unto him. The fear of ſuch a ſtroke made *Ezechias* ſo earneſtly to pray unto God, that he would not ſmite the people that wanted time to *prepare themſelves as they ſhould, to eat the Paſſeover.* And it is ſaid, that the Lord *heard Ezechias, and healed the people*; intimating, that if it had not been for *Ezechias prayer*, the Lord had ſmitten the people for their want of due preparation. And the man who came to the *marriage feaſt* without his *wedding garment*, or examining of himſelfe, was examined of

d Gen. 3

e 1 Sam. 6. 19

f 2 Sam. 6. 7

g 2 Chro. 26. 18, &c.

another, and thereupon bound *hand and foot, and cast into utter darknesse*, Mat. 22. 12.

h 1 Cor. 11. 25, &c. And S. *Paul* tels the *Corinthians*, *h* that for want of this preparation, in *examining and judging themselves before they did eate the Lords Supper*, God hath sent that fearfull sicknesse amongst them, whereof *some were then sick, others weak, and many fallen asleep*; that is, taken away by *temporall death*. Insomuch that the Apostle saith, that every

i 1 Cor. 11. 29 i *unworthy receiver eates his own judgement*: *temporall*, if he repents; *eternall*, if he repents not: and that in so hainous a measure, as

k Vers. 27 if he k *were guilty of the very body and bloud of the Lord*, whereof this Sacrament is an holy signe and seal. And Princes punish the indignity offered to their great seal, in as deep a measure, as that which is done to their own persons, whom it representeth. And how hainous the guiltinesse of *Christs bloud* is, may appear by the misery of the

l Mat. 27. 25 Jews ever since they wished l *his bloud to be on them and their children*. But then thou wilt say, It were safer to abstain from comming at all to the holy communion. Not so; for God hath threatned to punish the

m Num. 9. 13 Heb. 2. 3 m wilfull neglect of his Sacraments, with eternall damnation both of body and soul. And it is the commandement of Christ;

n Mat 26 1 Cor 11 n *Take eat; do this in remembrance of me*: and he will have his commandement, under the penalty of his curse, obeyed. And seeing

o Joh 13. 1 that this Sacrament was the o greatest token of Christs love, which he left at his end to his friends, whom he loved to the end; there-

fore

fore the neglect and contempt of this Sacrament must argue the p *contempt* and *neglect* of his love and bloud-ſhedding: then which no ſin in Gods account can ſeem more hainous. Nothing hinders why thou mayeſt not come freely to the Lords table; but becauſe thou hadſt rather want the love of God, then leave thy filthy ſins. O come, but come a gueſt prepared for the Lords table, ſeeing they are q *bleſſed, who are called to the Lambs Supper.* O come, but *come prepared*, becauſe the *r* efficacy of this Sacrament is received according to the proportion of the faith of the receiver.

p Heb. 10. 28, 29.

q Apoc. 19. 9.

r Efficacia Euchariſtiæ non æqualiter ſe habet quoad omnes fideles ſed pro ratione fidei communicantium. *Origen.*

This preparation conſiſts in the *ſerious* conſideration of three things: Firſt, of the *worthineſſe of the Sacrament*, which is termed *to diſcern the Lords body*: Secondly, of thine own *unworthineſſe*, which is *to judge thy ſelf*: Thirdly, of the means whereby thou mayeſt become *a worthie receiver*, called *communication of the Lords body*.

1. *Of the worthineſſe of the Sacrament.*

THe worthineſſe of this Sacrament is conſidered three wayes; Firſt, by the *majeſty* of the *Authour* ordaining. Secondly, by the *precious neſſe* of the *part* whereof it conſiſteth. Thirdly, by the *excellency* of the *ends* for which it was ordained.

1. *Of the Authour of the Sacrament.*

The Authour was not any Saint or Angel, but our Lord Jeſus the eternall Son of God: for it pertaineth to Chriſt only under

the *New Testament*, to institute a Sacrament; because he only can promise and performe the grace that it signifieth. And we are charged to *hear no voice but his* in his church. How sacred should we esteeme the *Ordinance* that proceedeth from so divine an authour?

Mat. 17. 5

## 2. *Of the parts of the Sacrament.*

The parts of this blessed Sacrament are three: First, *The earthly signes signifying*. Secondly, *the divine word sanctifying*. Thirdly, *the heavenly graces signified*.

First, the earthly signes are *Bread* and *wine*, 1 *Cor.* 11. 23, &c. *Pro.* 9. 5. in number two, but one in use,

Secondly, the *divine Word* is the word of Christs institution; pronounced with prayers and blessings, by a † lawfull minister: (*Heb.* 5. 4. *Num.* 16. 40. 1. *Cor.* 10. 16.) The *Bread* and *wine* without the *Word*, are nothing, but as they were before; but when the *Word* cometh to those elements then they are made a *Sacrament*; and God is present with his own ordinance, and ready to performe whatsoever he doeth promise. The divine words of blessing do not change or annihilate the * substance of the bread and wine: (for if their substance did not remaine, it could be no Sacrament:) but it changeth them in use and in name. For, that which was before but common bread and wine to nourish mens bodies, is after the blessing destinated to an holy use for the feeding of the *Souls* of Christians.

† Eucharistiæ sacramentum non de alicrum manu quam præsidentium sumimus. *Tert. lib de coron cap 3.*

* Qui ex a terra panis percipiens vocationem Domini non jam communis panis est, sed Eucharistia ex duabus rebus constans terrena & cœlestia. *Iren. lib. 4. cap. 30.* per Sacramentum corporis & sanguinis Domini Divinæ efficimur consortes naturæ & tamen esse non definit substantia vel natura panis & vini *Gelas. contra Eutych.*

Christians. And where before they were called but bread and wine, they are now called by the name of those * *holy things* which they signifie, *The body and bloud of Christ*: the better to draw our mindes from those outward elements to the heavenly graces, which by the sight of our bodies they represent to the spirituall eyes of our faith. Neither did Christ direct these words, *This is my bodie, This is my bloud*, to the bread and wine, but to his disciples: as appeares by the words going before, *Take ye, eat ye*. Neither is the bread his body, but in the same sense that the cup is the *New Testament, viz.* by a Sacramentall *Metonimie*. And *Mark* notes plainly, that the words, *This is my bloud, &c.* were not pronounced by our Saviour, till after that all his disciples had drunken of the cup, *Mark* 14. 23, 24. And afterwards in respect of the naturall substance thereof, he cals that *the fruit of the Vine*, which in respect of the spiritual signification thereof, he had before termed *his bloud*, *vers.* 25. after the manner of terming all Sacraments. And Christ bids us not to *make him*, but to *do this in remembrance of him*; and he bids us eat, not simply *his body*, but *his body* as it was then *broken*, and his bloud *shed*, which S. *Paul* expounds to be but *the communion of Christs body*, and the u *communion of his bloud*, that is an effectuall *pledge* that we are partakers of Christ, and of all the merits of his body and bloud. And by the frequent use of this communion, will *Paul* have us to x *make a shew*

* Christus visibilia Symbola, corporis & sanguinis appellatione honoravit, non naturam mutans, sed gradum naturæ adjiciens. *Theod. Dialog* 1.

u 1 Cor. 10, 16

x 1 Cor. 11, 26

*of the Lords death till he come* y from heaven, and till we as z *Eagles shall be caught up into the aire to meet him* who is the blessed carcasse and life of our souls.

y Act. 3.21. & 1.11. Heb. 8.1
z Mat. 24.27, 28

Thirdly, the *spirituall graces* are likewise two: the *body of Christ*, as it was in the feeling of Gods *anger* due to us, crucified, and his bloud as it was (in the like sort) *shed for the remission of our sins*. They are also in number two, but in use one, *viz.* *Whole Christ* with all his benefits *offered to all*, and given indeed to the faithfull. These are the three *integrall* parts of this blessed Sacrament; the *Signe*, the *Word*, and the *Grace*. The *Signe* without this *Word*, or this *Word* without the *Signe*, can do nothing: and both conjoyned, are unprofitable, without the *Grace* signified: but all three concurring, make an effectuall Sacrament to a *worthy receiver*. Some receive the outward signe without the spirituall grace, as *Judas*, who (as *Austin* saith) received * *the bread of the Lord*, but not the *bread which was the Lord*. Some receive the spirituall grace, without the outward signes, as the *Saint-Thief* on the crosse: and innumerable of the faithfull, who dying, desire it, but cannot receive it, through some externall *impediments*: But the worthy receivers to their comfort receive both in the *Lords Supper*.

* Panem Domini, non panem Dominum, *Aug.*

Christ chose bread and wine (rather then any other elements) to bee the outward signes in this blessed Sacrament: First, because they are easiest for all sorts to attain unto: Secondly, to teach us, that

that as mans temporall life is chiefly nourished by * *Bread*, and cherished by *Wine*: so are our soules by his *Body* and *Bloud* sustained and quickened unto eternall life. Christ appointed wine with the bread to bee the outward signe in this Sacrament, to teach us; first, that as the perfect nourishment of mans body consists both of meat and drink: so Christ is unto our soules, not in part but in perfection, both *salvation* and *nourishment*. Secondly, that by seeing the sacramentall wine apart from the bread, wee should remember how all his precious bloud was spilt out of his blessed body, for the remission of our sins. The outward signes the Pastor gives in the Church, and thou doest eat with the mouth of the body: the spirituall grace Christ reacheth from heaven, and thou must eat it with the mouth of thy faith.

* *David* calls bread the strength of mans heart, Psal. 104. 15 *Isay*, the stay of bread, ch. 2. *Ezech.* the staffe of bread, chap. 4. 16 *Homer.* μυελὸς ἀνδρῶν.

### 3. *Of the end for which this holy Sacrament was ordained.*

The excellent and admirable ends or fruits for which this blessed Sacrament was ordained, are seven.

#### *Of the first end of the Lords Supper.*

1. To keep Christians in a continuall remembrance of that *propitiatory sacrifice*, which Christ once for all offered by his death upon the crosse, to reconcile us unto God. *Doe this* (saith Christ) *in remembrance of me.* And (saith the Apostle)

1 Mat. 26. 28 2 Cor. 11. 26

b 1 Cor. 11,26

b *As oft as yee shall eat this bread, and drink this cup, ye do shew the Lords death till he come.* And he saith, that (by this Sacrament, and the preaching of the word) c *Jesus Christ was so evidently set forth before the eyes of the* Galatians, *as if he had beene crucified among them*: for the whole action represents *Christs death*; the breaking of the blessed bread, the crucifying of his blessed body; and the pouring forth of the sanctified wine, the shedding of his holy bloud. Christ was once in himselfe really offered: but as oft as the Sacrament is celebrated, so oft is he spiritually offered by the faithfull.

c Gal. 3.1 Heb. 9,26. & 10 12. & 1.3 Quotidie nobis Christus crucifigitur. *Aug. in Psal. 95*

Hence the Lords Supper is called a *propitiatorie Sacrifice*, not properly, or really, but * figuratively, because it is a memoriall of that *propitiatory Sacrifice*, which Christ offered upon the crosse. And to distinguish it from the reall Sacrifice, the Fathers call it the *unbloudy sacrifice*. It is also called the *Eucharist*, because that the church in this action offereth unto God the *Sacrifice of praise and thanksgiving* for her redemption, effected by the true and only *expiatorie sacrifice* of Christ upon the crosse. If the sight of *Moals* king, sacrificing on his wals his own son, to move his gods to rescue his life, 2 *King.* 3. 27. moved the assailing kings to such pitie that they ceast their assault, and raised their siege: how should the spirituall sight of God the Father, sa-

*μετονυμικῶς.

d Incruentum sacrificium. If it be unbloudy, because it is void of bloud, then it is not Christs naturall body. It because it is offered without shedding of bloud, then it is not availeable for the remission of sins. Heb. 9.22.

Christo cum Patre & spiritu sancto sacrificium panis & vini, in fide & charitate sancta Ecclesia Catholica offerre non cessat. *Aug. de fide ad Petr. Diac. cap. 19.* Cum frangitur hostia, dum sanguis de calice in ore fidelium funditur, quam aliud quam Dominici corporis in cruce immolatio, ejusque sanguinis de latere effusio designatur? *Can. dist. 2. de consec.* cum frangitur 37.

crificing

crificing on the crosse his only begotten Son to save thy soul, move thee to love God thy Redeemer, and to leave sin, that could not in justice be expiated by any meaner ransom;

*Of the second end of the Lords Supper.*

2. To *confirme our faith*: for God by this Sacrament doth signifie, and seal unto us from heaven; that according to the *promise* and *new covenant* which hee hath made in Christ, he will truely receive into his grace and mercie all penitent beleevers, who duely receive this holy Sacrament; and that for the merit of the death and passion of Christ he will as verily forgive them all their sins, as they are made partakers of this Sacrament. In this respect the holy Sacrament is called, e *The seal of the new covenant, and remission of sins.* In our greatest doubts wee may therefore, receiving this Sacrament, undoubtedly say with *Sampsons* mother, f *If the Lord would kill us, hee would not have received a burnt offering and a meat offering at our hands, neither would he have shewed all these things, nor would at this time have told us such things as these.*

e Rom. 4. 11 Mat. 26, 28 2 Cor. 11, 25

f Judg. 13. 23

*Of the third end of the Lords Supper.*

3. To be a *pledge* and *Symbole* of the most near and effectuall communion which Christians have with Christ. g *The cup of blessing which we blesse, is it not the communion of the bloud of Christ? The bread which we break, is it not the communion of the body of Christ?* that is, a *most effectuall signe and pledge*

g 1 Cor. 10, 16

*pledge* of our communion with Christ. This union is called h *abiding in us*, i *joyning to the Lord*, k *dwelling in our hearts*: and is set forth in the holy Scriptures by divers similies. First, of the l *vine* and *branches*. Secondly, of the m *head* and *body*. Thirdly, of the n *foundation* and *building*. Fourthly, of one o *Loaf* confected of many grains. Fifthly, of the p *matrimoniall union* betwixt man and wife, and such like. And it is three-fold betwixt Christ and Christians. The first is *naturall*, betwixt our humane nature, and Christs divine nature in the person of the Word: The second is *mysticall*, betwixt our persons absent from the Lord, and the person of Christ *God* and *Man*, into one *mysticall* body: The third is *celestiall*, betwixt our persons present with the Lord, and the person of Christ in a body glorified; These three conjunctions depend each upon other. For, had not our nature been first *Hypostatically* united to the nature of God in the second person, we could never have been united to Christ in a mysticall body. And if we be not in this life (though absent) united to Christ by a mysticall union, wee shall never have communion of glory with him in his heavenly presence. The mystical communion (chiefly here meant) is wrought betwixt Christ and us, by the *Spirit* of Christ, apprehending us: and by our faith (stirred up by the same *Spirit*) apprehending Christ again. Both which S. *Paul* doth most lively expresse;

h Joh. 14.16, 23
i 1 Cor. 6.17
κόλλησις
k Eph. 3.17
κατοίκησις.
l Joh. 15.5
Ephes. 6
σύσσωμα.
m Eph. 5.23
Col. 1.18
Rom. 12.4, 5
n Eph. 2.19, 20
o 1 Cor. 10.17
p Eph. 5.31, 32
Apoc. 21.2

q *I follow after, if that I may apprehend*

3 Phil. 3.12

*that*

*that for which also I am apprehended of Christ Jesus.* How can he fall away that holdeth, and is so firmely holden? This union he shall best understand in his mind, who doth most feele it in his heart: But of all other times, this union is best felt, and most confirmed, when we doe duely receive the *Lords Supper.* For then we shall sensibly feel our hearts knit unto Christ, and the desires of our souls drawn by faith and the holy Ghost, as by the cords of *Love*, nearer and nearer to his *Holinesse.*

From this *communion with Christ*, there followeth to the faithfull many unspeakable benefits.

As first, Christ took by *r* imputation all their sins and guiltinesse upon him, to satisfie Gods justice for them: and he freely gives, by imputation, unto us all his righteousnesse in this life, and all his right unto eternall life when this is ended: *s* and counteth all the good or ill that is done unto us, as done unto his owne person. r 2 Cor. 5. 21 Rom. 4. 25 1 Pet. 2. 24 Phil. 3. 9 s Mat. 25. 35 Acts 9. 4 Mat. 25. 45 Zach. 2. 8

Secondly, there floweth from *Christs nature into our nature*, united to him, the *lively spirit and breath of grace*, which reneweth us to a spirituall life: and so sanctifieth *t* our *minds*, *wills*, and *affections*, that we daily grow more and more conformable to the image of Christ. t Eph. 4. 23, 24 Rom. 8. 29. 2 Cor. 3. 18

Thirdly, he bestoweth upon them all *saving graces*, necessarie to attain eternall life; as the *sense of Gods love*, *the assurance of our election*, with *regeneration*, *justification*, and u *grace to doe good works*, till wee come to u John 17. 3 & 3. 16.

live

live with him in his heavenly kingdome. This ſhould teach all true Chriſtians to
x 1 Cor. 6 15 keep them ſelves as the x *undefiled members* of Chriſts holy body, and to beware of all *uncleanneſſe* and *filthineſſe*; knowing that they live in Chriſt, or rather, that Chriſt liveth in them. From this union with Chriſt (ſealed unto us by the *Lords Supper*) *S. Paul* draweth arguments to withdraw the *Corinthians* from the pollution both of *idolatry*, 1 *Cor.* 10. 16. and *adultery*, 1 *Cor.* 6. 15. 16.

Laſtly, from the former Communion betwixt *Chriſt* and *Chriſtians*, there flowes another Communion betwixt *Chriſtians among themſelves*, which is alſo lively repreſented by the Sacrament of the Lords Supper; in that the whole Church, being many, doe all communicate of one bread in
y 2 Cor. 10. 17 that holy action. y *We being many, are one bread and one body*: for wee are all partakers of that one bread; that as the bread which we eat in the Sacrament, is but one, though it be confected of many graines; ſo all the faithfull, though they be many, yet are they but one *myſticall body* under *one head*, which is Chriſt. Our Saviour prayed five times in that prayer, which he made after his laſt Supper, that his
z John 17. 11. 21 22. 23. 26 Diſciples might be z *one*, to teach us at once, how much this unitie pleaſeth him. This union betwixt the faithfull is ſo ample, that no diſtance of place can part it; ſo ſtrong, that death cannot diſſolve it; ſo durable, that time cannot wear it out; ſo effectuall,

ſeſtuall, that it breeds a fervent love betwixt thoſe who never ſaw one anothers face. And this conjunction of ſouls is termed, the *Communion of Saints*, which Chriſt effecteth by ſix ſpeciall means. Firſt, by governing them all by one and the ſame holy a *Spirit*. Secondly, by enduing them all with one and the ſame b *Faith*. Thirdly, by ſhedding abroad his own c *Love* into all their hearts. Fourthly, by d regenerating them all by one and the ſame *Baptiſme*. Fifthly, by e nouriſhing them all with one and the ſame *ſpirituall food*. Sixthly, by being one f *quickening head*, of that one body of his *Church*, which he reconcileth to *God in the body of his fleſh*. Hence it was, that the multitude of beleevers in the primitive church were of g *one heart*, and of *one ſoul*, in *truth*, *affection*, and *compaſſion*. And this ſhould teach *Chriſtians* to love one another; ſeeing they are all members of the ſame holy and myſticall body, whereof Chriſt is head. And therefore they ſhould have all a chriſtian ſympathy, and fellow-feeling to rejoyce one in anothers joy, to condole one in anothers grief, to bear with one anothers infirmitie; and mutually to relive one anothers wants.

a 2 Cor. 4. 13
b Eph. 4. 5
c Rom. 5. 5
d Tit. 3. 5 Eph. 4. 5
e 1 Cor. 10. 17 & 12. 13
f Col. 1. 18. & 2. 19
g Act. 4. 32

*Of the fourth end of the Lords Supper.*

4. *To feed the ſouls of the faithfull in the aſſured hope of life everlaſting.* For this Sacrament is a ſigne and pledge unto as many as ſhall receive the ſame according to Chriſts inſtitution, that he will, according to his

his promise, by the vertue of his crucified body and bloud, as verily feed our soules to life eternall, as our bodies are by bread and wine nourished to this temporall life. And to this end Christ in the action of the Sacrament, * really giveth his very body and bloud to every faithfull receiver. Therefore the Sacrament is called, *The communion of the body and bloud of the Lord.* And *h* communication is not of things absent, but present; neither were it the Lords Supper, if the Lords body and bloud were not there. Christ is verily present in the Sacrament, by a double union: whereof the first is spirituall, betwixt Christ and the worthy receiver: the second is sacramentall, betwixt the body and bloud of Christ, and the outward signes in the Sacrament. The former is wrought by means that the *same holy Spirit*, dwelling in *Christ*, and in the faithfull, * *incorporateth* the *faithfull* as members unto Christ their head, and so makes them one with Christ, and partakers of all the *graces, holinesse, and eternall glory*, which is in him, as sure and as verily as they heare the *words of the promise*, and are partakers of the outward signes of the holy Sacrament. Hence it is, that the will of Christ is a true Christians will: and the Christians life is *Christ who liveth in him*, *Gal.* 2. 20. If you look to the things that are united, this union is *essentiall*: if to the truth of this union, it is *reall*: if to the manner how it is wrought, it is *spirituall*. It is not our faith that makes the body and bloud of

* Audio quid verba sonent, neq; enim mortis tantum ac resurrectionis suæ beneficium nobis offert Christus, sed corpus ipsum in quo passus est ac resurrexit. Concludo realiter, hoc est vere nobis in cœna dari Christi corpus ut sit ad cibum salutarem *Cal. in com. in 1 Cor. 11 verse 25. 1 Cor. 10. 16*

*h* Quod si nobis communicat id fit arcana spiritus sancti virtute, quæ res locorum distantiis sejunctas, ac procul dissitas non modo aggregare, sed coadunare in unum potest. *Cal. in 1 Cor. 11 25*

* Hæc (sc. corpus & sanguis Domini) accepta atq; hausta id efficiunt ut & nos in Christo, & Christus in nobis sit. *Hil. l. 8. de Trin.* Jam corpus Christi meo corpori sociatum est, & sanguis ejus meas ornavit genas. *B. Agustis dict. apud Amb.*

of Christ to be present, but the Spirit of Christ dwelling in him and us. Our faith doth but *receive* and *apply* unto our soules those heavenly graces which are offered in this Sacrament.

The other being the sacramentall union, is not a physicall or locall, but a spirituall conjunction of the earthly signes, which are bread and wine, with the heavenly graces, which are the body and bloud of Christ, in the act of receiving: as if by a mutuall relation they were but one and the same thing. Hence it is, that in the same * instant of time that the worthy receiver eateth with his mouth the bread and wine of the Lord, he eateth also with the mouth of his faith, the very *body* and *bloud* of Christ. Not that *i* Christ is brought down from heaven to the Sacrament, but that the holy spirit, by the Sacrament, lifts up his mind unto Christ; not by any locall mutation, but by devout affection: so that in the holy k *comtemplation of faith*, he is at that *present with Christ, and Christ with him.* And thus beleeving and meditating how Christ his body was crucified, and his precious bloud shed for the remission of his sins, and the reconciliation of his soul unto God: his soul is hereby more effectually fed in the assurance of eternall life, then bread and wine can nourish his body to this temporall life. There must be therefore, of necessity, in the Sacrament, both the outward signes to be visibly seen with the eies of the body, and the body and bloud of Christ

* Corpus non adest cum pane ἅμα, id est simul loco, sed ὁμα, id est, simul tempore.

i Quum cœna cœlestis sit actio, minima ab surdum est Christum in cœlo manentem a nobis recipi. *Calv. in* 1 Cor. 11. 35

k Fidem mitte in terris, tanquam præsentem tenuisti. *Aug. Epi. 3. ad Volus.*

to

to be *ſpiritually diſcerned* with the *Eye of Faith*. But the forme how the Holy Ghoſt makes the bodie of *Chriſt*, being *abſent* from us in place, to bee preſent with us by our union: S. *Paul* tearmes a *great myſtery*; ſuch as our underſtanding cannot worthily comprehend. The Sacramentall Bread and Wine therefore are not *bare ſignifying ſignes*, but ſuch as wherewith Chriſt doth indeed *exhibite* and *give* to every *worthy receiver* * not onely his *Divine vertue* and *efficacie*, but alſo his very *Body* and *Bloud*, as verily as he gave to his Diſciples the *Holy Ghoſt* by the ſigne of his ſacred breath; or healed to the diſeaſed, by the *Word of his mouth*, or *touch of his hand or garment*. And the *apprehenſion* by *Faith* is more forcible, then the exquiſiteſt *comprehenſion* of ſenſe or reaſon. To conclude this point, this holy Sacrament is that bleſſed bread, which being eaten opened the eyes of the m *Emaultes*, that they knew Chriſt. This is that *Lordly cup* by which n we are *all made to drink into one Spirit*. This is that rock flowing with o Honey, that reviveth the fainting ſpirits of every true *Jonathan* that taſts it with the mouth of faith. This is that p *Barley Loafe*, which *tumbling from above*, ſtrikes down the tents of the *Midianites* of infernall darkneſſe. *Eliah's* angelicall q Cake and water preſerved him fortie dayes in *Horeb*: and r *Manna* (*Angels food*) fed the Iſraelites fourty yeares in the wilderneſſe: but this is that ſ *true bread of* life, and heavenly *Manna*, which if we ſhall duely

Fidem quam, dico, non intelligo quamlibet opinionem, ſed fiduciam quæ quum audis panem teſſeram eſſe corporis Chriſti, non dubitas impleri a Domino, quod verba ſonant corpus quod nequaquam cernis, ſpirituale eſſe ibi alimentum, vimque ex Chriſti carne vivificam in nos per ſpiritum diffundi, *Calvi. ibid. Eph. 5. 32*

* Ego tunc nos demum participare Chriſti bonis agnoſco, poſtquam Chriſtum ipſum obtinemus. Obtinetur non tantum quum pro nobis factum fuiſſe, vi dimam credimus: ſed dum in nobis habitat; dum ejus ſumus membra, ex carne ejus, dum in unam denique & vitam & ſubſtantiam (ut ita loquar) cum ipſo coaleſcimus *Calvi. ibid.*

m Luke 24. 30, 31

n 1 Cor. 12. 13

o 1 Sam. 14. 27

p Judg. 7. 13

q 1 Kings 18. 6, 7

r Pſal. 78. 24, 25 Exod 16. 35

ſ Joh. 6. 32. 35, 49, 50

…y eat, will nouriſh our ſouls for ever …life t *eternall.* How ſhould then our …make unto Chriſt that requeſt from a …tuall deſire, which the *Capernaites* …from a carnall motion, u *Lord evermore …us this bread?*

t Joh. 6. 51, 58

u Joh. 6. 34

*The fifth end of the Lords Supper.*

5. *To bee an aſſured pledge unto us of …reſurrection.* The reſurrection of a …riſtian is two-fold: firſt the x ſpiri…ll reſurrection of our ſouls in this life …m the death of ſin, called the *firſt re…rrection*: becauſe that by the *Trumpet…* of Chriſt, in the preaching of the …oſpel, wee are raiſed from the death …ſin, to the life of grace. y *Bleſſed and …y is hee* (ſaith S. *John*) *who hath part …the firſt reſurrection: for on ſuch the …cond death hath no power.* The Lords …pper is both a mean and a pledge un…us of this ſpirituall and firſt reſurrecti…n. z *Hee that eateth mee, even he ſhall live …by me.* And then are wee fit gueſts to …ſit at the table with Chriſt, when like *La…arus*, wee are raiſed from the death of …n, to newneſſe of life.

x Joh. 5. 24. Rom. 6. 4, 5, 6

y Apoc. 20. 6 Hinc apud priſcos Sacramentum baptiſmi appellabatur, *Salut.* Sacramentum vero Dominici corporis, *Vita Aug. lib. 2. de peccatorum meritis, c. 24.*

z Joh. 6. 57. a Joh. 12. 2

The truth of this firſt reſurrection will …ppear by the motion wherewith they are …ternally moved: for if when thou art …oved to the dueties of religion, and pra…ice of pietie, thy heart anſwereth with …muel, b *Here I am, ſpeake Lord, for …y ſervant heareth.* And with *David*, c *O*

b 1 Sam. 3. 10

c Pſal. 10. 9, 1

*God*

*God, my heart is ready.* And with *Paul*, d *What wilt thou have me to doe?* Then sin thou art raised from the death of sin, hast thy part in the *first resurrection*: b thou remainest ignorant of the true gro of religion, and findest in thy self a kind secret loathing of the exercises thereof, must be drawn, as it were, against thy to do the workes of pietie, &c. then s thou hast e *but a name that thou livest, but art dead*, as Christ told the Angel of Church of *Sardis*; and thy Soul is b salt to keep thy body from stinking.

d Acts 9. 6.

e John. 6. 54.

Secondly, the *corporall resurrection* of bodies at the last day, which is called *second resurrection*, which freeth us from first death. f *He that eateth my flesh, and keth my bloud, hath eternall life, and I will him up at the last day.* For this Sacra g signifieth and sealeth unto us, *that died and rose againe*, for us, and that h *flesh quickneth us* unto eternall life, and therefore our bodies shall surely be to eternall life at the last day. For s our head is risen, all the members of body shall likewise surely rise againe. how can those bodies, which (being *weapons of righteousnesse, Rom.* 16. 13. *Te of the holy Ghost*, 1 *Cor.* 6. 19. *and mem Christ*) have been * fed and nourished the body and bloud of the Lord of life

f Joh 6. 54

g Hinc panis & vinum a veteribus nominantur symbola resurrectionis. *Con. Nic.*

John 6. 51

h Caro Christi non in sese, sed in verbo ipsi hypostatice unito vivifica est, *Cyr. in John.* 10. 13.

Et quia est propria caro verbi cuncta vivificantis, *Synod. Eph. de recta fide ad Reginas.*

Vivificat, 1. ratione meriti obedientiæ, quia Christi caro pro credentibus oblata fuit in sacrificium: 2 Ratione copulationis cum Christo: quia non possumus ad Deum vitæ fontem pertingere, nisi carne illa mediante, & quatenus carni illi quasi membra sumus insiti. Caro non prodest, i. e. Carnalis opinio non conveniens cum mysterio manducationis carnis Christi. modo negant carnem capacem esse resurrectionis, quæ sanguine & corpore nutritur? *Iren. lib.* 4. *cap.* 34.

raised up againe at the last day? and is the cause that the bodies of the Saints dead, are so reverently buried and laid ep in the Lord. And their buriall pla- re termed the i *beds and dormitories* of Saints. The reprobates shall rise at the day, but by the Almighty power of ist, as he is Judge, bringing them as factours out of the Goale, to receive sentence and deserved execution: but Elect shall rise by vertue of Christs re- rection, and of the Communion which have with him as with their head. his resurrection is the *k* cause and assu- ce of ours. The resurrection of Christ Christians particular faith: the *l* resur- ion of the dead, is the childe of Gods ist confidence. Therefore Christians, e primitive church, were wont to sa- one another in the morning with these ses, *The Lord is risen*: and the other uld answer; *True, the Lord is risen indeed.*

i Isa. 26. 19, 20.

k Christi resurrectio in qua nostra inseritur communis resurrectionis Fidejussor est, *Theod.* Mortuum esse Christum etiam Pagani credunt, resurrexisse vero propria fides est Christianorum, *Aug. lib.* 10. *cont. Faust. c.* 19

l Tota fiducia Christianorum est resurrectio mortuorum, *Tert. lib.* 5. *de resur. Carn.*

*The sixth end of the Lords Supper.*

To seal unto us the assurance of ever- ting life. Oh, what more wished or loved n life? or what do all men naturally ore, either fear or abhorre then *m* death? t is this first death nothing, if it be com- ed with the second death; neither is this any thing worth in comparison of the to come. If therefore thou desire to be ired of eternall life, prepare thy self to be worthy receiver of this blessed Sacrament. r our Saviour assureth us, *n That if any an eat of this bread he shall live for ever:*

m Omnium terribilium terribilissimum mors, *Arist.*

n Joh. 6. 58

*and*

*and the bread that I will give is my flesh which I will give for the life of the world.* He therefore who duely eateth of this holy Sacrament, may truly say, not only, *Credo vitam æternam*, I beleeve the life everlasting: but also, *Edo vitam æternam*, I eat life everlasting. And indeed this is the *true tree of life*, which God hath planted in the midst of the Paradise of the church: and whereof he hath promised *o* to give *every one that overcometh to eat.* And this tree of life by infinite degrees excelleth the tree of life that grew in the Paradise of *Eden*; For that had his roote in the earth, this from heaven: that gave but life to the bodie, this to the Soul; that did but preserve the life of the living, this restoreth life to the dead. The *p leaves of this tree, heale the nations* or beleevers, and it yeelds every moneth a new manner of fruit, which nourisheth them to life everlasting. Oh, blessed are they who often eat of this Sacrament; at least once every moneth taste anew of this renewing fruit, which Christ hath prepared for us at his table, to heale our infirmities, and to confirme our beliefe of life everlasting.

o Apoc. 2. 7

p Apoc. 22. 2

*Of the seventh end of the Lords Supper.*

Milites Sacramento erant juxti & obstricti ad præstandum soli imperatori fidelitatem & obedientiam.

7. To binde all Christians as it were with an oath of fidelity, to serve the only true God; and to admit no other *propitiatory sacrifice for sins*, but that one real sacrifice which by his death Christ once offered, and by which he finished the sacrifices of the law, and effected eternall redemption

and

and righteousnesse for all beleevers. And so to remaine for ever a publike marke of profession, to distinguish Christians from all sects and false religion. And seeing that in the *masse* there is a *strange Christ adored*, not the that was borne of the *Virgin Marie*, but one that is made of a *wafer cake*: And that the offering up of this *breaden god* is thrust upon the Church, as a *propitiatorie sacrifice for the quicke and the dead*: all true Christians upon the danger of wilfull perjurie, before the Lord chief justice of heaven and earth, are to detest the *Masse*, as the idol of indignation, which is most derogatorie to the all-sufficient world-saving merits of Christs death and passion. For by receiving the Sacrament of the Lords Supper, we all swear, that all reall sacrifices are ended by our Lords death: and that his body and bloud once crucified and shed is the perpetuall food and nourishment of our souls.

2. *How to consider thine own unworthinesse.*

A Man shall best perceive his own unworthinesse, by examining his life, according to the ten commandements of Almighty God. Search therefore what dueties thou hast omitted, and what vices thou hast committed, contrary to every one of the commandements: remembring, that without repentance and Gods mercy in Christ, the *q curse of God* containing all the miseries of this life, and everlasting torments in hell fire, when this is ended, is due to the breach of the least of Gods

q Deut. 27.26 Gal. 3.10

Gods commandements. And having taken a due ſurvey both of thy ſins, and miſeries, retire to ſome ſecret place, and there putting thy ſelf in the ſight of the Judge, as a guilty malefactour, ſtanding at the bar to receive his ſentence, bowing thy knees to the earth, ſmiting thy breaſt with thy fiſts, and bedewing thy cheeks with tears, confeſſe thy ſins, and humbly ask him mercy and forgiveneſſe, in theſe or the like words.

### *An humble confeſſion of ſins, to be made unto God, before the receiving of the holy Communion.*

O God, and heavenly Father, when I conſider the goodneſſe which thou haſt ever ſhewed unto me, and the wickedneſſe which *I r have committed againſt heaven, and againſt thee*, I am aſhamed of my ſelf, and confuſion ſeemes to cover my face as a vail. For which of thy commandements have I not tranſgreſſed? O Lord, I ſtand here guilty of the breach of all thine holy Laws: For the love of my heart hath not ſo intirely cleaved unto thy Majeſtie, as to vaine and earthly things: I have not feared thy judgements, to deterre me from ſin, nor truſted to thy promiſes, to keep me from doubting of my temporall, or from deſpairing of mine eternall ſtate. I have made the rule of thy divine worſhip to be what my minde thought fit, not *what thy Word preſcribed*: finding my heart more prone to remember my bleſſed Saviour in a painted picture of mans device, rather then

t Luke 15

The firſt Commandement. Deut. 6. 5 Mat. 22. 37, 38 Lev. 19. 14 Pſal. 22. 4, 5 & and 38. 8

The ſecond Commandement. Deut. 12. 32 Mat. 15. 9

ken to behold him crucified in his word and Sacraments, after his own ordinance. Gal.3.1.

Where I should never use thy name (whereat *all knees do bow*) but with religious reverence, nor any part of thy worship, without due preparation and zeal; I have blasphemously abused thy holy Name to rash and customary oathes; yea, I have used oathes by thy sacred Name as false covers of my filthy sin. And I have been present at thy service oft times more for ceremony then conscience; and to please men more then to please thee my gracious God. The third Commandement. Phil.2.10. Eccl.4.1,2 1 Kings.8 10. Jer.5.2. Here confesse thy rash and false swearing

Where I should sanctifie thy Sabbath day, by being present at the publike exercises at the Church, and by meditating privatly on the word and works of God, & by visiting the sick; and relieving of my poore brethren: alas, I have thought those holy exercises a burden, because they hindred my vaine sports: yea, I have spent many of thy Sabbaths in mine own prophane pleasures, without being present at any part of thy divine worship. The fourth Commandement. Acts.20.7. 1 Cor.16.2. Here confesse thy travelling on the Sabbath, and thy leaving the holy exercise, to go to sporting or feasting.

Where I should have given all due reverence to my *naturall Ecclesiasticall* and *politicke* parents, I have not shewed that measure of dutie and affection to my parents, which their care and kindnesse hath deserved. I have not had thy ministers in such singular love for their works sake, as I ought, but I have taunted at their zeale, and hated them, because they reproved me justly: and I have carried my selfe contemptuously against thy Magistrates and Ministers, The fifth Commandement. 1 Thes.5.13. Gal.4.13. Here confesse thy disobedience to thy parents, Ministers, Magistrates, Masters, or Tutors.

niſters, though I knew that it is thy ordinance that I ſhould be obedient unto them.

The ſixth Commandment.
a Pro. 19.11
b Eph. 4. 31
Mat. 5.44
Here confeſſe thy haſtineſſe and fury, and if thou haſt been any way the cauſe of any mans death, unjuſtly, or cruelly.

Where I ſhould be a *ſlow to wrath*, and *ready to forgive offences*, and not ſuffer the *Sun to go down upon my wrath*, *to doe good for evil*, *loving my very enemies for thy ſake*: I, alas, for one ſorry word, have burſt out into open rage, and harbouring thoughts of miſchief in my heart; I have preferred to feed on mine own malice, rather then to eat of thy holy Supper.

The ſeventh Commandment.
1 Theſ. 4.3, &c.
Rom. 6. 13
Here confeſſe unto God thy ſecret pollutions, fornication, or adultery, if Satan hath ſo far prevailed over thee.

Where I ſhould keep my mind from all filthy luſts, and my body from all uncleanneſſe: O Lord, I have defiled both, and made my heart a cage of all impure thoughts, and my minde a very ſtie of the unclean ſpirit. Yea, the remedy which thou (Lord) haſt ordained for incontinency, could not containe me within the bounds of Chaſtitie; for by doating on beautie, whoſe ground is but duſt, Satan hath bewitched my fleſh to luſt after *ſtrange* fleſh.

The eighth Commandment.
Eph. 4. 28
Luke 6. 34, 35
Lev. 25. 35.

Where I ſhould have lived in uprightneſſe, giving every man his due, being contented with mine own eſtate; and living conſcionably in my lawfull calling, ſhould be ready (according to mine abilitie) to lend and give unto the poore: Oh Lord, I have by oppreſſion, extortion, bribes, cavillation, and other indirect dealings, under pretence of my calling and office, robbed and purloined from my fellow Chriſtians: yea, I have received and ſuffered Chriſt, where I was truſted many a

Here confeſſe if thou haſt ſecretly ſtolne, or openly robbed any thing, or haſt detained from any fatherleſſe childe that which is his by right.

time

ſome in his poore members, to ſtand hungry, cold, and naked at my doore; and hungry, cold, and naked to go away ſuccourleſſe, as he came: and when the leanneſſe of his cheeks pleaded pitie, the hardneſſe of my heart would ſhew no compaſsion.

Where I ſhould have made conſcience to ſpeak the truth in ſimplicity, without any falſehood, prudently judging aright; and charitably conſtruing all things in the beſt part; and ſhould have defended the good name and credit of my neighbour: alas (vile wretch that I am) I have belyed and ſlandred my fellow-brother, and as ſoon as I heard an evil report, I made my tongue the inſtrument of the devil, to blazon that abroad unto others, before I knew the truth of it my ſelf; I was ſo far from ſpeaking a good word in defence of his good name, that it tickled my heart in ſecret to hear one that I envied to bee taxed with ſuch a blemiſh, though I knew that otherwiſe the graces of God ſhined in him in aboundant meaſure. I made jeſts of officious, and advantage of pernicious lies: herein ſhewing my ſelf a right *Cretian*, rather then an upright Chriſtian.

The ninth Commandment. Zech. 8. 16 Mat. 10. 26 1 Col. 5. 7 Mat. 1. 18, 19

Pſal. 50. 20.

Pſal. 15. 3 Here confeſs if thou haſt belyed or ſlandred thy neighbour, or not ſpoken the truth to clear his innocencie when thou waſt called thereto.

Tit. 1. 12

And laſtly (O Lord) where I ſhould have reſted *fully contented* with that portion which thy Majeſty thought meeteſt to beſtow upon me in this *pilgrimage*, and rejoice in anothers good as in mine own: alas, my life hath been nothing elſe but a greedy luſting after this neighbours houſe, and that neighbours land; yea, ſecretly wiſhing

The tenth Commandment. Heb. 13. 5 1 Tim. 6. 6 Phil. 4. 11, 12

such a man dead, that I may have his living or office, coveting rather those things which thou hast bestowed on another, then being thankful for that which thou hast given unto my self. Thus I, O Lord, who am a carnall sinner, and sold under sin, have transgressed all thy holy and spiritual commandements, from the first to the last, from the greatest unto the least; and here I stand guilty before thy judgement seat of all the breaches of all thy Lawes, and therefore lyable to thy *curse*, and to all the miseries that justice can poure forth upon so cursed a creature. And whither shall I goe for deliverance from this miserie? angels blush at my rebellion, and wil not help me; men are guilty of the like transgression, and cannot help themselves: shall I then despair with *Cain*, or make away my self with *Judas*? No, Lord, for that were but to end the miseries of this life, and to begin the endlesse torments of hell. I will rather appeal to thy
a Heb. 4. 16 a *Throne of grace*, where mercy begins to pardon abounding sins; and out of the depth of
b Psal. 131. 1, &c. c Job 13. 15. my miseries, I wil cry with *David* from the depth of thy b *mercies*. c *Though thou shouldst kill me with afflictions, yet wil I*, like *Job*, *put my trust in thee*. Though thou shouldst drown me in the sea of thy displeasure, with *Jonas*; yet wil I catch such hold on thy mercy, that I will be taken up dead clasping her with both my hands. And though thou shouldst
d Jonah 2. cast me into the bowels of hell, as *Jonas* into the d *belly of the whale*: yet from thence would I cry unto thee, *O God the Father of heaven*,

*heaven, O Jesus Christ the Redeemer of the world, O holy Ghost my sanctifier, three persons, & one eternal God, have mercy upon me a miserable sinner.* And seeing the goodnesse of thine own nature first moved thee to send thine onely begotten Son to die for my sins, that by his death I might be reconciled to thy Majesty: O reject not now my penitent soul, who being displeased with her self for sin, desireth to return to serve and please thee in newnesse of life: and reach from heaven thy helping hand to save mee thy poor servant, who am (like *Peter*) ready to sink in the sea of my sins & misery. Wash away the multitude of my sins, with the merits of that bloud which I beleeve that thou hast so abundantly shed for penitent sinners.

And now that I am to receive this day the blessed Sacrament of thy precious Body and Bloud, O Lord I beseech thee, let thy holy Spirit by thy Sacrament, seal unto my soul, that by the merits of thy death and passion, all my sins are so freely and fully remitted and forgiven, that the curses and judgments which my sinnes have deserved, may never have power either to confound me in this life, or to condemne me in the world which is to come: for my stedfast faith is, *that e thou hast died for my sins, and risen again for my justification.* This *I beleeve, O Lord, helpe mine unbelief.* Work in me likewise, I beseech thee, an unfained repentance, that I may heartily bewaile my former sins, and loath them, and serve thee hence-forth *in* newnesse of life, and

e Rom. 4. 25.

greater measure of holy devotion. And let my soul never forget the infinite love of so sweet a Saviour, that hath laid down his life to redeem so vile a sinner: And grant, Lord, that having received these seales and pledges of my communion with thee, thou mayst henceforth so dwell by thy Spirit in me, and I so live by faith in thee, that I may carefully walke all the dayes of my life in godlinesse and pietie towards thee, and in Christian love and charity towards all my neighbours: that living in thy fear, I may die in thy favour, and after death be made partaker of eternal life, through *Jesus Christ* my Lord and onely Saviour, *Amen.*

### 3. *Of the means whereby thou mayst become a worthy receiver.*

THese means are duties of two sorts: the former respecting God; the latter our neighbour. Those which respect God, are three: First, sound knowledge: secondly, true faith: thirdly, unfained repentance. That which respecteth our neighbour, is but one sincere charitie.

#### 1. *Of sound knowledge, requisite in a worthy Communicant.*

Heb. 6. 1,2
John 17. 3
1 Tim. 2. 4
1 Cor. 11. 29
2 Cor. 13. 5

*Sound knowledge is a sanctified understanding of the first principles of religion.* As first *of the trinitie of persons in the unitie of the God-head.* Secondly, *of the creation of man, and his fall.* Thirdly, *of the curse and miserie due to sin.* Fourthly, *of the natures and offices of Christ, and redemption by faith in his death, especially of the doctrine of the Sacrament, sealing*

*ing the same unto us.* For, as an house cannot be built unlesse the foundation be first laid: no more can religion stand, unlesse it bee first grounded upon the certain knowledge of Gods word. Secondly, if we know not Gods will, we can neither beleeve nor doe the same. For as worldly businesse cannot be done but by them who have skill therein, so without knowledge must men be much more ignorant in divine and spirituall matters. And yet in temporall things a man may doe much more by the light of nature: But in religious mysteries, the more we rely upon naturall reason, the further we are from comprehending spirituall truth. Which discovers the *fearfull* estate of those who *receive without knowledge*, and the *more fearfull* estate of those Pastors who minister unto them without catechizing. 1 Cor. 2. 14. Rom. 8. 6.

2. *Of sincere faith, required to make a worthy Communicant.*

Sincere faith is not a bare knowledge of the Scriptures, and first grounds of religion (for that *f* devils and reprobates have in an excellent measure, and do beleeve it, and tremble) but *a true perswasion, as of all those things, whatsoever the Lord hath revealed in his word, so also a peculiar application unto a mans own soul, of all the promises of mercy which God hath made in Christ to all beleeving sinners*: And consequently, that *g Christ and all his mercies do belong to him as well as to any other.* For first, if wee have not the righteousnesse of faith, the Sacrament seals nothing unto us: and every man in the f James 2. 19. Heb. 4. 2. g Rom. 4. 11.

Lords Supper, receiveth so much as hee beleeveth. Secondly, because that without faith we communicating on earth, cannot apprehend Christ in heaven: For as hee
h Eph.3.17 *h dwelleth in us by faith*, so by *faith* wee must
i Heb.11.6. Rom.14,23. likewise *eat him*. Thirdly, because that i *without faith* wee cannot bee perswaded in our consciences, that our receiving is *acceptable* unto God.

3. *Of unfained repentance requisite for a true communicant.*

Isa.55.7. Ezek.33.11 Acts 26.19.and 3.19. *True repentance is an holy change of the mind, when upon the feeling sight of Gods mercy, & of a mans own misery, hee turneth from all his*
k Luk.1.74,75 *known & secret sins, k to serve God in holinesse & righteousnesse all the rest of his dayes.* For as he that is glutted with meat is not apt to eat bread: so hee that is stuffed with sins is not fit to receive Christ. And a conscience defi-
l Heb.2.3. m Tit.1.15. led with *l* wilfull filthinesse, makes the use of all *m* holy things unholy unto us. Our sacrificed spotlesse passeover cannot be eaten with the sowre leaven of malice & wickednesse, saith *Paul*, 1. *Cor.* 5.8. Neither can the old bottles of our corrupt and impure consciences retain the new wine of Christs precious bloud, as our Saviour saith, *Mar.* 2.22. wee must therefore truly repent, if wee will bee worthy partakers.

1. *The duty to bee performed in respect of our neighbour, is Charitie.*

*Charitie is a hearty forgiving of others who have offended us, & after reconciliation, an outward unfained testifying of the inward affections of our hearts by gestures, words, and deeds, as oft*

oft as we meet, and occasion is offered. For first, without love to our neighbour, no sacrifice is acceptable unto God. Secondly, because one chief end wherefore the *Lords Supper* was ordained is, to n confirm Christians love one towards another. Thirdly, no man can assure himself that his o own sins are forgiven of God, if his heart cannot yeeld to forgive the faults of men that have offended him. Thus far of the first sort of duties which we are to perform before we come to the Lords Table, called *preparation*.

2 Mat. 5. 23, 24.

n Joh. 13. 14. 34 35.

o Mat. 6. 12. 14, 15. and 18. 35.

2. *Of the second sort of duties, which a worthy Communicant is to perform at the receiving of the Lords Supper, called Meditation.*

THis exercise of spirituall *Meditation*, consists in divers points: First, when the Sermon is ended, and the Banquet of the Lords Supper begins to be celebrated, meditate with thy self how thou art p invited by Christ to be a guest at his holy table, and how lovingly he inviteth thee: q *Ho, every one that thirsteth, come yee to the waters of life, &c. Come, buy wine & milk without money, and without price: eat ye that which is good, let your soul delight it self in fatnesse.* r *Take ye, eat ye, this is my body, which was broken for you; drink ye all of this: for this is my bloud which was shed for the remission of your sins.* What greater honour can be vouchsafed then to bee admitted to sit at the Lords own table? what better fare can be afforded, then to feed of the Lords own Body & Bloud? If s *David* thought it to be the grea-

p Mat. 22. 1. Pet. 1.

q Isa. 55. 1, 2.

r Mat. 26. 26, 27, 28.

s 2 Sam. 23. 15.

test favour that he could shew to good *Barzillai*, for all the kindnes that he shewed unto him in his troubles, to offer him *that he should feed with him at his own table in Jerusalem*; how much greater favour ought we to account it, when Christ doth indeed feed us in the Church at his own table, and that with his own holy body and bloud?

2. As *Abraham*, *when hee went up to the mount* to sacrifice *Isaac* his son, † left his servants beneath in the valley: so when thou comest to the spirituall sacrifice of the Lords Supper, lay aside all earthly thoughts and cogitations, that thou mayest wholly contemplate of Christ, and offer up thy soul unto him, who sacrificed both his soul and body for thee.

† Gen 22.5

3. Meditate with thy self, how precious and venerable is the body and bloud of the Son of God who is the ruler of heaven and earth, the Lord at whose beck the angels tremble, and by whom both the quick and dead shall bee judged at the last day, and thou amongst the rest. And how that it is he, who having been crucified for thy sins, offereth now to bee received by faith into thy soul. On the other side, consider how sinfull a creature thou art: how altogether unworthy of so holy a Guest: how ill deserving to taste of such sacred food, having been conceived in filthinesse, and wallowing ever since in the mire of iniquity; bearing the name of a Christian, but doing the works of the devil; adoring Christ with an * *Ave Rex* in thy mouth, but spitting oathes

* Hail king

in

in his face, and crucifying him with thy graceleſſe actions.

Fourthly, ponder then with what face dreſt thou offer to touch ſo holy a body with ſuch defiled hands? or to drink ſuch precious bloud with ſo *lewd* and lying a mouth, or to lodge ſo bleſſed a Gueſt in ſo unclean a ſtable? For if the *Bethſhemites* were ſlain, for but looking *irreverently* into the *Ark of the old Teſtament*, what judgement mayſt thou juſtly expect, who with ſuch impure eyes & heart, art come to ſee & receive the *Ark* of the *new Teſtament*, in which u *dwelleth all the fulneſs of the Godhead bodily?* u Col. 2. 9.

If *Uzza* x for but touching (though not without *zeal*) the *Ark* of the covenant, *was ſtricken with ſudden death; what ſtroke of divine judgement* mayeſt thou not fear, that ſo rudely with unclean hands, doſt preſume to handle the *Ark of the eternall Teſtament, wherein are hid all the treaſures of wiſedome and knowledge?* x 2 Sam. 6. 7.

If *John Baptiſt* (the holieſt man that was born of a woman) thought himſelf unworthy to y bear his ſhoes; O Lord, how unworthy is ſuch a profane wretch, as thou art, to eat his holy fleſh, and to drink his precious bloud? y Matth. 3.

If the bleſſed Apoſtle S. *Peter*, ſeeing but a glymps of Chriſts almighty power, thought himſelf unworthy to ſtand in the ſame Boat with him; how unworthy art thou to ſit with Chriſt at the ſame table, where thou mayeſt behold the infiniteneſſe of his grace and mercy diſplayed?

If

z Mat. 8. 8. If the *Centurion* z thought that the roof of his house was not worthy to harbour so divine a guest, what room can there be vnder thy ribs, for Christs holinesse to dwell in?

If the *bloud-issued* sick woman feared to touch the hem of his garment: how shouldest thou tremble to eat his *flesh*, and drink his *All-healing bloud*?

Yet if thou comest humbly, in faith, repentance, and charity, abhorring thy sins past, and purposing vnfainedly to amend thy life henceforth, let not thy former sins affright thee, for they shal never be laid vnto thy charge: and this Sacrament shal seal vnto thy soul that all thy sins & judgments due vnto them, are fully pardoned, and clean washed away by the bloud of Christ. For this Sacrament was not ordained for them who are perfect, but to help penitent sinners vnto perfection. Christ a *came not to call the righteous, but sinners to repentance*: And hee saith, *That the whole need not a physician, but they that are sick*. Those hath Christ b called, and when they came, them hee hath ever helped. Witnesse the whole Gospel, which testifieth, that not one sinner, who came to Christ for mercy, went ever away without his errand. Bathe thou likewise thy sick soul in this fountain of Christs bloud; & doubtlesse, according to his promise, *Zach.* 13. 1. thou shalt be healed of all thy sins and vncleannesse. Not sinners therefore, but they who are vnwilling to repent of their sins, are debarred this Sacrament.

a Matth. 9. 12, 13.

b Mark. 11. 20.

Fifthly,

Fifthly, meditate that Christ left this Sacrament unto us as the chief token and pledge of his love: not when wee would have made him a King, *Joh.6.15.* (which might have seemed a requitall of kindnesse) but when *Judas* and the high Priests were conspiring his death, (therefore wholly of his meere favour.) When *Nathan* would shew *David* how entirely *the poor man loved his sheep* that was killed by the rich man, *He gave her* (saith he) *to eat of his own morsels, and of his own cup to drinke*, 2.*Sam.*12.3. And must not then the love of Christ to his church be unspeakable, when he gives her his own flesh to eat, and his own bloud to drink, for her spirituall and eternall nourishment? If then there be any love in thine heart, *take the cup of salvation* into thine hand, and pledge his love with love againe, *Psalme* 116.13.

Sixthly, when the Minister beginneth the holy consecration of the Sacrament, then lay aside all praying, reading, and all other cogitations whatsoever; and settle thy meditations onely upon those holy actions and rites, which according to *Christs institution*, are used in and about the holy Sacraments: For it hath pleased God (considering our weaknes) to appoint those rites as means the better to lift up our minds to the serious contemplation of his *heavenly graces*.

When therefore thou seest the Minister putting apart bread and wine on the Lords Table, and consecrating them by prayers, and the rehearsall of Christs institution, to be

be an holy Sacrament of the blessed body and bloud of Christ; then meditate, how God the Father of his meere love to mankinde, set apart and sealed his onely begotten Son, to be the All-sufficient means, and onely Mediatour, to redeem us from sin, and to reconcile us to his grace, and to bring us to his glory.

When thou seest the Minister break the bread, being blessed, thou must meditate, that Jesus Christ, the eternall Son of God, was put to death, and his blessed Soul and Bodie (with the sense of Gods anger) broken asunder for thy sins, as verily as thou seest the holy Sacrament to bee broken before thine eyes. And withall call to minde the hainousnesse of thy sins, and the greatnesse of Gods hatred against the same, seeing Gods justice could not be satisfied, but by such a sacrifice.

When the Minister hath blessed and broken the Sacrament, and is addressing himself to distribute it; then meditate, c *That the King* (who is the Master of the feast) stands at the Table to see his guests, and looketh upon thee, whether thou hast on thee thy wedding garment. Thinke also that all the holy d Angels that attend upon the elect in the Church, and e *do desire to behold the celebration of those holy mysteries*, do observe thy reverence and behaviour: Let thy soul therefore, whilst the Minister bringeth the Sacrament unto thee, offer this or the like short Soliloquie unto Christ.

b Mat. 22. 12. This wedding garment is righteousnesse and true holinesse. Apoc. 19. 8. Eph. 4. 24.
d 1 Cor. 11. 10.
e 2 Pet. 1. 12.

## A sweet Soliloquie to bee said betwixt the consecration and receiving of the Sacrament.

IS it true indeed, that God wil dwell on earth? *Behold, the heaven, and the heaven of* 1 King. 8. 27
*heavens are not able to containe thee: how much more unable is the soul of such a sinfull caitiffe as I am to receive thee?*

But seeing it is thy blessed pleasure, to come thus to f *sup* with me, and to g *dwell* f Apoc. 3. 20 g John 14. 23
in me, I cannot for joy but burst out and say, *What is man that thou art so mindfull of him, and the Son of man, that thou so regardest him?* What favour soever thou vouchsafest me in the aboundance of thy grace, I will freely confesse what I am in the wretchednesse of my nature. I am in a word a carnall creature, whose very soul is h *sold under sin*: a wretched man, compassed about with i *a body of death*. Yet, Lord, seeing thou k *calleſt*, here I come; & seeing thou calleſt sinners, I have thrust my self in among the rest; and seeing thou calleſt all with their *heaviest loads*, I see no reason why I should stay behind. O Lord, I am sick, and whither should I go, but unto thee the Physician of my soul? Thou hast cured many, but never didst thou meet with a more miserable patient: for I am more leprous then *Gehazi*, more unclean then *Magdalene*, more blind in soul then *Bartimeus* was in body. For I have lived all this while, and never seen the true light of thy word: my soul runs with a greater flux of sin, then was the *Hemorisse issue*

h Rom. 7. 14
i verse 24
k Mat. 9. 13 Mat. 11. 28

of

*of bloud. Mephibosheth* was not more lame to go, then my soul is to walk after thee in love. *Jeroboams arme* was not more withered to strike the prophet, then my hand is *maimed* to relieve the poore. Cure me, O Lord, and thou shalt do as great a work as in curing them all. And though I have all their sins and sores; yet Lord, so abundant is thy grace, so great is thy skill, that if thou wilt, thou canst with a word forgive the one, and heal the other: and why should I doubt of thy *good will*, when to save me will cost thee now but one loving smile, who didst shew thy self so willing to redeem me, though it should cost thee all thy heart bloud; and now offerest so graciously unto me the assured pledge of my redemption by
l 2. Sam. 7. 18. thy bloud? l *Who am I, O Lord God?* and what is my merit, that thou hast bought me with so deare a price? It is meerly thy mer-
m Gen. 32. 10. cie, and m *I, O Lord, am not worthy the least of all thy mercies*, much lesse to be a partaker of this holy Sacrament, the greatest pledge of the greatest mercy that ever thou didst bestow upon those sons of men whom thou lovest. How might I, in respect of mine own unworthinesse, cry out for fear at the sight of
n 1. Sam. 5. 7. thy holy Sacrament, as the n *Philistines* did, when they saw the ark of God come into the assembly, *Wo now to me a sinner?* but that thy angel doth comfort me, as he did the
o Matt. 28. 5. woman, o *Fear thou not, for I know that thou seekest Jesus which was crucified.* It is thou indeed that my soul seeketh after. And here thou offerest thy self unto me in thy blessed

Sacra-

Sacrament. If therefore p *Elizabeth* thought her self so much honoured at thy presence in the womb of thy blessed mother, *that the Babe sprang in her belly for joy*; how should my soul leap within me for joy, now that thou comest by thy holy Sacrament, to dwell in my heart for ever? Oh, what an honour is this, not that the mother of my Lord, but my Lord himselfe should come thus to visite mee! Indeed, Lord, I confesse with the faithfull *Centurion*, that q *I am not worthy that thou shouldest come under my roof*; and that if thou *didst but speak the word onely, my soul should be saved*: yet seeing it hath pleased the riches of thy grace, for the better strengthening of my weakness, to seale thy mercy unto me, by thy visible signe, as well as by thy visible word: in all thankfull humilitie, my soul speaketh unto thee with the blessed Virgin, r *Behold, the handmaid of the Lord, be it unto me according to thy word.* s *Knocke* thou, Lord, by thy Word and Sacraments, at the doore of my heart, and I will, like the t *Publican*, with both my fists, knocke at my breast, as fast as I can, that thou mayest enter in: And if the doore will not open fast enough, break it open, O Lord, by thine almighty power, and then enter in, and dwell there for ever, that I may have cause with *Zacheus* to acknowledge, u *that this day salvation is come into mine house*. And cast out of me whatsoever shall be offensive unto thee: for I resigne the whole *possession* of my heart unto thy sacred Majesty, intreating

p Luke 1.43, 44.
q Mat. 8.8.
r Luk. 1.38.
s Apoc. 3.20.
t Luke 18.13.
u Luk. 19.9.

intreating that I *may not live henceforth*, but that thou mayst live in me, speak in me, walk in me; and so governe me by thy Spirit, that nothing may be pleasing unto me, but that which is acceptable unto thee; that finishing my course in the life of grace, I may afterward live with thee for ever in the Kingdome of glory. Grant this, O Lord Jesus, for the merits of thy death and bloud-shedding, Amen.

When the Minister bringeth towards thee the bread, thus blessed and broken, & offering it unto thee, bids thee, *Take, eat, &c.* then meditate that Christ himself cometh unto thee, and both offereth and giveth indeed unto thy faith, *his very body and bloud*, with all the merits of his death and passion, to feed thy soul unto *eternall life*, as surely as the Minister offereth and giveth the outward signes that feed thy body unto this *temporall life*. The bread of the Lord is given by the Minister, but the bread which is the Lord, is given by Christ himself.

Sacramentum requirit fidem meritoria.

When thou takest the bread at the Ministers hand to eat it, then rouze up thy soul to apprehend Christ by faith, and to apply his merits to heal thy miseries. Embrace him as sweetly with thy faith in the Sacrament, as ever *Simeon* hugged him with his armes in his swadling clouts.

As thou eatest the bread, imagine that thou seest Christ hanging upon the crosse, and by his unspeakable torments fully satisfying Gods justice for thy sins: & strive to bee as verily partaker of the spirituall grace,

grace, as of the Elementall ſignes. For, the truth is not abſent from the ſigne, neither doth Chriſt deceive, when he ſaith, *This is my body*: but he giveth himſelf indeed to every ſoul that ſpiritually receiveth him by faith. For as ours is the ſame Supper which Chriſt adminiſtred: ſo is the ſame Chriſt verily preſent at his own Supper; not by any *Papall* * *tranſubſtantiation*, but by a *ſacramentall participation*, whereby he doth truly feed the faithful unto eternal life: not by coming down out of heaven to thee, but by lifting thee up from the earth unto him. According to that old ſaying; *Surſum corda*, Lift up your hearts: *and where the carkaſſe is, thither will the Eagles reſort*, Matth. 24.

When thou ſeeſt the wine brought unto thee, apart from the bread, then remember that the bloud of Jeſus Chriſt was as verily ſeparated from his body upon the croſſe, for the remiſsion of thy ſins: and that this is the ſeal of the new covenant, which God hath made, *to forgive all the ſins of all penitent ſinners that beleeve in the merits of his bloud-ſhedding*. For the wine is not a Sacrament of *Chriſts bloud in his veines*, but as it was ſhed out of his body upon the croſſe *for* x *the remiſsion of the ſins* of all that beleeve in him.

As thou drinkeſt the wine, and poureſt it out of the *cup* into thy ſtomack; meditate and beleeve, that by the merits of that bloud

* Chriſt calls it his body, not the ſigne of his body; becauſe this Sacrament was inſtituted not onely to ſignifie, but alſo to communicate the ſpirituall graces that they repreſent, and by the ſignes to draw our mindes to the graces ſignified. So *Enthymius in Mat.* 19. Non dixit dominus, Hæc ſunt ſigna corporis mei, ſed, Hoc eſt corpus meum. Oportet ergo non ad naturam eorum quæ propoſita ſunt aſpicere, ſed ad ipſorum virtutem & gratiam. Non hoc corpus quod videtis manducaturi eſtis, & bibituri illum ſanguinem quem fuſuri ſunt qui me crucifigant. Sacramentum aliquid vobis commendat ſpirituali-

ter intellectum vivificabit vos, *Aug.* in *Pſal.* 98. ſpeaking in the perſon of Chriſt. The Diſciples did not eat Chriſt corporally and ſubſtantially in the firſt inſtitution; no more do we in the reiteration of the ſame Supper. x Matth. 26. 28

which

which Christ shed upon the crosse, all thy sins are *as verily forgiven* as thou hast now drunk this sacramental wine, and hast it in thy stomack. And in the instant of drinking, settle thy meditation upon Christ as he hanged upon the crosse; as if like *Marie* and *John*, thou didst see him *nailed, and his bloud running down his blessed side*, out of that *ghastly wound* which the *speare* made in his *innocent heart*; wishing thy *mouth* closed to his *side*, that thou mightest receive that *precious bloud* before it fell to the dusty earth. And yet the *actuall drinking* of that *reall bloud*, with thy mouth, would be nothing so *effectual* as this *sacramental drinking* of that bloud spiritually by faith. For one of the *Souldiers* might have drunk that, and beene still a *reprobate*, but whosoever drinketh it *spiritually by faith* in the Sacrament, shall surely have the remission of his sins, and life everlasting.

* If remission of sins and eternall life had been appropriated to the drinking of the reall bloud, doubtlesse *John* and *Mary* would have made meanes to have drunk it, but *John* ascribeth vertue in believing that it was shed.

As thou feelest the sacramentall wine which thou hast drunk *warming* thy cold stomack: So endevour to feel the holy *Ghost cherishing* thy soul in the joyful assurance of the forgivenesse of all thy sins, by the merits of the bloud of Christ. And to this end, God giveth every faithfull soul, together with the *sacramentall bloud, the holy Ghost to drinke*. y *Wee are all made to drinke into one Spirit*. And to lift up thy mind from the contemplation of Christ as he was crucified upon the crosse, to consider how hee now z *sits in glorie at the right hand of his Father, making intercession for thee*, by presenting to his

y 1. Cor. 12. 13

z Joh. 8. 34. Heb. 7. 25. & 9. 24.

his Father the unvaluable merits of his death, which hee once ſuffered for thee, to appeaſe his juſtice for the ſins which thou doſt daily commit againſt him.

After thou haſt eaten and drunk both the bread and wine, labour that as thoſe Sacramentall ſignes doe turne to the nouriſhment of thy body, and by the digeſtion of heat become one with thy ſubſtance: ſo by the operation of Faith, and the holy Ghoſt, thou mayſt become one with Chriſt, and Chriſt with thee: & ſo mayſt feel thy communion with Chriſt confirmed, & increaſed daily more & more. That as it is impoſſible to ſeparate the a *Bread and Wine*, digeſted into the bloud and ſubſtance of thy body: ſo it may be more unpoſſible to part Chriſt from thy ſoul, or thy ſoul from Chriſt.

a 1. Cor 10. 17. Unus eſt panis communi notione Sacramenti, non autem neceſſario unus numero.

Laſtly, as the bread of the *Sacrament*, though confected of many grains, yet maketh but one bread: ſo muſt thou remember, that though all the faithfull are many; yet are they all but one myſticall body, whereof *Chriſt is the head*. And therefore thou muſt love every Chriſtian as thy ſelf, & a member of thy body. Thus far of the duties to be done at the receiving of the holy Sacrament, called *Meditation*.

3. *Of the duties which we are to performe after receiving of the holy Communion, called Action or Practice,*

THe dutie which wee are to performe after the receiving of the Lords Supper is called *Action* or *Practice*: without which

l.

which all the reſt will miniſter unto us no comfort.

The *Action* conſiſts of two ſorts of duties: firſt, ſuch as we are to perform in the Church: or elſe after that we are gone home.

Thoſe that we are to perform in the Church, are either ſeverall from our own ſouls, or elſe joyntly with the congregation.

The ſeverall duties which thou muſt perform from thine own ſoul, are three: Firſt, thou muſt be carefull (that forſamuch as Chriſt now dwelleth in thee, therefore) to entertain him in a b *clean heart*, and with *pure affections*: for, the moſt holy will bee holy with the holy: for if *Joſeph of Aramathea*, when he had begged of *Pilate* his dead body to bury it, wrapped it in *ſweet odours*, and *fine linnen*, and laid it in a new tomb; how much more ſhouldſt thou lodge *Chriſt in a new heart*, & perfume his rooms with *the odoriferous incenſe of prayers*, and all *pure affections*? If God required *Moſes* to provide a *pot of pure gold* to keep the *Manna* that fell in the wilderneſſe; what a pure heart ſhouldeſt thou provide to receive this divine *Manna, that is come down from heaven*?

b Pſa. 18. 26 Sancta non niſi ſancte & ſanctis.

And as thou cameſt ſorrowing, like c *Joſeph* and *Mary*, to ſeek Chriſt in the *temple*, ſo now having there found him in the midſt of his word & Sacraments, be carefull with joy to cary him home with thee as they did.

c Luke 2. 46

And if the man that found but d *his loſt ſheep rejoyced* ſo much, how canſt thou, having found *the Saviour of the world*, but rejoyce *much more*?

d Luke 15. 6

Secondly,

Secondly, thou must offer *the sacrifice of a private thanksgiving* unto God for this inestimable grace & mercy; for as this action is common unto the whole church; so is it applyed particularly to every one of the faithful in the church: and for this particular mercy every soul must joyfully offer a particular sacrifice of *thanksgiving*. For if the *wise men* rejoyced so much when they saw the star which conducted them to Christ, and worshipped him so devoutly when he lay a babe in the manger, & offered unto him their *gold, myrrhe, and frankincense*: how much more shouldst thou rejoyce now that thou hast both seen and received this Sacrament, which guideth thy soul unto him where he *sitteth at the right hand of his Father in glory*? and thither lifting up thy heart, adore him, and offer up unto him the gold of a pure faith, the *myrrhe* of a *mortified heart*, and this or the like *sweet incense of prayer and thanksgiving*.

*A prayer to be said after the receiving of the Communion.*

WHat shall I render unto thee (O blessed Saviour) for all these blessings which thou hast so graciously bestowed upon my soul? How can I sufficiently thank thee, when I can scarce expresse them? Where thou mightest have made me a beast, thou madest me a man after thine own image. When by sin I had lost both thine image & my self, thou didst renew in me thine image by thy Spirit, & didst redeem my soul by thy bloud again: & now thou hast

haſt given unto me thy ſeal and pledge of my redemption; nay, thou haſt given thy ſelfe unto me, O bleſſed Redeemer: O what an ineſtimable *treaſures of riches*, and overflowing *fountain of grace* hath hee got who hath gained thee! No man ever *touched* thee by faith, but thou didſt *heal* him by grace, for thou art the *Author* of ſalvation, the remedy of all evils, the medicine of the ſick, the life of the quick, and the reſurrection of the dead. Seemed it a ſmal matter unto thee to appoint thy holy angels, to attend upon ſo vile a creature as I am; but that thou wouldſt enter thy ſelf into my ſoul, there to preſerve, nouriſh, and cheriſh mee unto life everlaſting?

e 2 King. 13. 21 If the e *carkaſſe* of the dead prophet could revive a dead man that touched it; how much more ſhall the *living body of the Lord of all prophets* quicken the faithful in whoſe heart he dwelleth? And if thou wilt raiſe my body at the laſt day out of the duſt; how much more wilt thou now revive my ſoul, which thou haſt *ſanctified with thy Spirit, & purified with thy bloud*? O Lord, what could I more deſire, or what couldſt thou more beſtow upon me, then to give me thy *body* for *meat*, thy *bloud* for *drink*, & to lay down thy ſoul for the price of my redemption? Thou, Lord, enduredſt the pains, I do reap the profit: I received pardon, & thou didſt bear the puniſhment. Thy tears were my bath; thy wounds my weal; & the injuſtice done to thee, ſatisfied for the judgement which was due to me. Thus by thy birth, thou

thou art become my brother; by thy death, my ranſom; by thy mercy, my reward; & by thy Sacrament, my nouriſhment. O divine food! by which the ſons of men are tranſformed into the ſons of God: ſo that mans nature dieth, & Gods nature liveth, & ruleth in us. Indeed, all creatures wondered, that the Creator would be incloſed nine moneths in the Virgins womb, (though her womb being repleniſhed with the holy Ghoſt, was more ſplendide then the ſtarry firmament.) But that thou ſhouldeſt thus humble thy ſelf to dwel for ever in my heart, which thou foundeſt more uncleane then a dung-hill, it is able to make all the creatures in heaven and earth to ſtand amazed. But ſeeing it is thy free grace & meere pleaſure thus to enter and to dwell in mine heart, I would to God that I had ſo pure a heart as my heart could wiſh, to entertaine thee. And who is fit to entertain Chriſt? or who, though invited, would not chuſe with *Mary* rather to kneel at thy feet, then preſume to ſit with thee at thy table? Though I want a pure heart for thee to dwell in, yet weeping eyes ſhall never be wanting to waſh thy bleſſed feet & to lament my filthy ſins. And albeit I cannot weep ſo many teares, as may ſuffice to waſh thy holy feet, yet Lord, it is ſufficient that thou haſt ſhed bloud enough to cleanſe my ſinfull ſoul. And I am fully (O Lord) aſſured, that all the dainty fare, wherewith the diſdainfull *Phariſee* entertained thee at his table, did not ſo much pleaſe thee as *thoſe teares* which penitent *Mary* poured under

the table. I would therefore wish, with *Jeremie, that my head were a fountain of teares*, that seeing I can by no means yeeld sufficient thanks for thy love to me; yet I might by continuall teares testifie my love unto thee. And though no man is worthie of so infinite a grace: yet this is my comfort, *that he is worthy, whom thou in favour accountest worthy*. And seeing now of thy meere grace thou hast counted me (among others thy chosen) worthy of this unspeakable favour, and sealed by the Sacrament the *assurance of thy love, and the forgivenesse of my sins*: O Lord, confirme thy favour unto thy servant,
f Gen. 27. 33 and say of me, as *Isaac* did of *Jacob*, f *I have blessed him, therefore he shall be blessed*. And
g 1 Chr. 17. 27 that I may say unto thee with *David*, g *Thou, O Lord, hast blessed my soul, and made it thy house, and it shall be blessed for ever*. And seeing it pleased thee to
h 2 Sam. 6. 11, 12. h *blesse the house of Obed Edom, and all his houshold, whilst the ark of the Lord remained in his house*, I doubt not but thou wilt much more blesse my soul & body, and all that do belong unto me, now that it hath pleased thy Majesty of thine own good will, to *enter under my roofe*, & to dwell for ever in my poore cottage. Blesse me, O Lord, so that my sins may wholly be remitted by thy bloud, my conscience sanctified by thy Spirit, my minde enlightned by thy truth, my heart guided by thy Spirit, and my wil in all things subdued to thy blessed will and pleasure. Blesse me with all graces which I want, and increase in me those good gifts which thou hast already bestowed

bestowed upon me. And seeing that I hold thee not by the arms, as *Jacob*, wrestling without me; but inwardly dwelling by faith within me: surely, O Lord, i *I will never* i Gen. 32. 26 &c.
*let thee go, except thou blesse me, and give me a new name, a new heart, a new spirit*, and strength by the power of God to prevaile over sinne, and Satan. And I beseech thee, O Lord, desire not to depart from mee as thou didst from *Jacob*, because the *day breaketh*, and thy grace beginneth to dawn and appear: But I from my soule, humbly, with the *Emauites*, entreat thee, O sweet Jesus, *to abide with me, because it draweth toward night.* For the *night* of *temptation*, the *night* of *tribulation*, yea, my last *long night of death* approacheth: O blessed Saviour, stay with me therefore now and ever. And k *if thy presence go not home with* k Ex. 33. 15.
*me, carry me not from hence.* Go with me, and live with me, and let neither death nor life seperate me from thee; Drive mee from my self, draw me unto thee. Let me be sicke, but sound in thee; and in my weakenesse let thy strength appear. Let mee seem as dead, that thou alone mayest bee seen to live in me; so that all my *members* may bee but instruments to act thy motions. l *Set me as a seal upon thine* heart, and l Cant. 8. 6.
let thy zeal be settled upon mine, that I may be out of love with all, that I may be onely in love with thee. And grant, O Lord, that as thou now vouchsafest me this favour, to sit at thy table, to receive this Sacrament in thy house of grace, so I may hereafter through

m Luke 22. 30

thy mercy, be received to m *eate and drink at thy Table in thy kingdome of glory.* And for thy mercy, I do here with the foure beasts and foure and twenty elders, cast my self down before thy throne of grace, acknowledging that it is thou that hast n *redeemed me with thy bloud, and that* o *salvation cometh onely from thee.* And therefore, *unto thee I do yeeld all praise, & glory, & wisedome, & thanks, and honour, and power, and might, and majestie, O my Lord, and my God for ever and ever, Amen.*

n Apoc. 5. 9
o Apoc. 7. 10, 11, 12

Thirdly, seeing Christ hath sacrificed himself for thee: (& all that thou canst give is too little) therefore thou must offer thy self to be a q *living, holy, and acceptable sacrifice unto God*, by serving him in righteousnesse and holinesse all thy dayes. Thus *Tertullian* witnesseth, that in his time, a Christian was known from another man only by the holinesse and uprightnesse of his life.

q Rom. 12. 1
Luke 1. 75

## 2. *Of the duties which we are to do after the Communion, joyntly with the Congregation.*

THe duties to be performed *joyntly* with the *Church are three.* First, publike thanksgiving, both by prayers, & *singing of Psalmes*: thus r Christ himself and his Apostles did. Secondly, ſ *joyning with the church,* in giving (every man according to his ability) t *towards the relief of the poore.* This was the manner of the primative Churches, to make collections and * love

r Mat. 26. 30, Which is probable to have been the 113 Psalme.
ſ 1 Cor. 16. 1
t Rom. 15. 25

* Qui copiosiores ſunt & volunt, pro arbitrio quiſque ſuo quod viſum eſt contribuitur, & quod ita colligitur, apud præpoſitum deponitur, atque inde ille opitulatur pupillis & viduis, & qui propter morbum, aut aliquam aliam cauſam egent, &c. *Juſtin. Martyr. Apolog. 2.*

ἀγάπαις. Lucrum eſt pietatis nomine facere ſumptum. *Tert. Apo. adv. Gent. cap. 39*

feasts

feasts after the Lords Supper, for the relief of the poore Christians. Thirdly, when thanks, and praise is ended, then with all reverence to stand up, & to receive the blessing of God, by the mouth of his Minister, and to receive it as if thou didst hear God himself pronouncing it to thee from heaven. For by their u *blessing, God doth blesse his people.* u Numb. 6 23,27

*Thus far of the duties to be practised in the Church.*

The duties which thou art to practise after that thou art departed home, are three. First, to observe diligently, whether thou hast truly received *Christ* in the Sacrament: which thou mayest thus easily perceive: for seeing x *his flesh is meat indeed, and his blood is drink indeed*, and that he is so *full of grace*, that no man ever *touched him* by Faith, but he received *vertue* from him; it cannot possibly be, that if thou hast eaten his flesh, or drunke his bloud, but thou shalt receive grace and power to bee cleansed from thy sins and filthinesse. For if the y *Hemorisse* that did but touch his *garment*, had her *bloudy issue* that continued so long, forthwith stanched: how much more will the bloudy issue of thy sin be stanched, if thou then hast trulie eaten and drunke the very flesh and bloud of Christ? But if thy issue still runneth, thou mayst justly suspect thou hast never yet truly touched Christ. x John 6.25 y Mat.5.29

Secondly, seeing thou hast now reconciled thy self to God, and renewed thy covenant, and vowed newnesse & amendment of life: thou must therefore have a speciall

care, that thou dost not yeeld to commit thy former sins any more; knowing that the
z Mat. 12. 43, &c. z *unclean spirit*, if ever hee can get into thy soul again, after that it is *swept* and *garnished*, he will enter forcible possession, with seven *other devils worse then himself*: so that *the end of that man shall be worse then his beginning*.
2 Pet. 2. 22 Be ye not therefore like the a *dog that returnes to his vomit*, or the *washed sow to his wallowing in the mire again*. And return not to thy malice, like to the *adder*, who laying aside her poyson while she drinks, takes it up again when she hath done. But when either the devil or thy flesh shall offer to tempt and move thee to relapse into thy former sins, answer them as the *Spouse* doth in
b Cant. 5. 3 the *Canticles*, b *I have put off my coat* (of my former corruption) *how shal I put it on? I have washed my feet, how shall I defile them again?*

Lastly, if ever thou hast found either joy or comfort in receiving the holy Sacrament, let it appear by the *eager desire* of receiving it *often* again. For the *body of Christ as it was* c *anointed with the oyl of gladnesse above his fellowes*; so doth it *yeeld* a *sweeter savour* then all the oyntments of the world: The *fragrant smell* whereof allureth all souls, who have once tasted the sweetnesse thereof, ever after to desire oftner to taste thereof again. d *Because of the savour of thy good oyntment therefore do the Virgins love thee*. e *O taste therefore, and often see how good*
c Psal. 45. 8 Heb. 1. 9
d Cant. 1. 3
e Psal. 34. 8 Scio Romæ hanc esse consuetudinem, ut fideles semper Christi corpus accipiant, *Hier. Apol. adver. Jovin.* Quotidie communionem Eucharistiæ percipere, non laudo nec reprehendo. Omnibus Dominicis diebus communicandum suadeo & hortor, si mens sine effectu peccandi sit. *Aug.* (vel potius Gennadius) *lib. de Eccl. dog. chap. 53.*

the

the Lord is, saith *David*. This is the *commandment of Christ himself. Do this in remembrance of mee*; and in doing this, thou shalt shew thy self best mindfull & thankfull for his death. *For as oft as ye shall eat this bread, and drink this cup, yee shall shew the Lords death untill he come.* And let this be the chief end, whereunto both thy receiving and living tendeth: that thou mayest be a holy Christian, f *zealous of good works, purged from sin, to live soberly, righteously, and godly in this present world; that thou mayest be acceptable to God, profitable to thy brethren, and comfortable to thine own soul.* f Tit. 2. 13, 14.

*Thus far of the manner of glorifying God in thy life.*

*Now followeth the* Practice of pietie, *in glorifying God in the time of sickneſſe, and when thou art called to die in the Lord.*

AS ſoone as thou perceiveſt thy ſelf to be viſited with any ſickneſſe: medicate with thy ſelf:

1. That g *misery cometh not forth of the duſt; neither doth affliction ſpring out of the earth.* Sickneſſe comes not by hap or chance (as the h *Philiſtines* ſuppoſed, that their *Mice* & *Emrods* came) but for mans wickedneſſe, which as ſparkles breaketh out. i *Man ſuffereth* (ſaith *Jeremie*) *for his ſins.* k *Fools* (ſaith *David*) *by reaſon of their tranſgreſſions, and becauſe of their iniquities, are afflicted.* As therefore *Salomon* adviſeth a man to carry himſelf towards an earthly prince; l *If the ſpirit of him that ruleth, riſe up againſt thee, leave* g Job 5. 6. h 1 Sam. 6. 3. i Lam. 3. 39. k Pſ. 107. 17. l Eccl. 10. 4.

*not thy place, for gentleneſſe pacifieth great ſins:* ſo counſel I thee to deal with the Prince of princes. If the Spirit of him that ruleth heaven & earth, riſe up againſt thee, let not thy heart deſpair; for repentance pacifieth great ſins. And, m *Whoſoever returneth in his affliction to the Lord God of Iſrael, and ſeeks him, he will be found of him.*

m 1 Chr. 15.4

n Mat. 6.6
o Pſal. 4.4
p Lam. 3.40

2. n *Shut to thy chamber doore*; o *examine thine own heart upon thy bed*, p *ſearch and try thy wayes.* Search as diligently for thy capitall ſin, as q *Joſhua* did for *Achan*, till thou findeſt it. For albeit God, when he beginneth to chaſten his Children, hath reſpect to all their ſins; yet when his anger is incenſed, he chiefly taketh occaſion to chaſten & enter with them into judgement, for ſome one grievous ſin, wherein they have lived without repentance.

q Joſh. 7.16, &c.

3. When thou haſt thus conſidered all thy ſins, put thy ſelf before the judgement ſeat of God, as a fellon or murtherer, ſtanding at the barre of an earthly judge: and with griefe and ſorrow of heart r *confeſſe* unto God all thy known ſins, eſpecially thy capitall offences, wherewith God is chiefly diſpleaſed. Lay them open, with all the circumſtances of the *time*, *place*, and *manner* how they were committed, as may moſt ſerve to aggravate the hainouſneſſe of thy ſins, and to ſhew the contrition of thy heart for the ſame. Lift up thine hand, and acknowledge thy ſelf before the righteous Judge of heaven and earth, guilty of eternal death and damnation, for thoſe thy hainous ſins

r Pro. 28.13

sins and transgressions. And having thus accused & judged thy self, cast down thy self before the ſ Foot-stoole of his throne of grace: assuring thy self that whatsoever the t *kings of Israel be*; yet the God of Israel is a mercifull God: And cry unto him from a penitent and faithfull heart, for mercy and forgivenesse, as eagerly and earnestly as ever thou knewest a malefactour, being to receive his sentence, crying unto the judge for favour and pardon; vowing amendment of life (and by the assistance of his grace) never to commit the like sin any more. All which thou mayest do, in these, or the like words.

ſ Psal. 99 Heb. 4. 16

t 1 King. 2. 31

*A Prayer when one begins to be sick.*

O Most righteous Judge, yet in Jesus Christ my gracious Father, I wretched sinner doe here returne unto thee (though driven with *pain* and *sicknesse*) like the *prodigal child*, with *want* & *hunger*, I acknowledge that this sickness & pain cometh not by blind *Chance* or *Fortune*, but by thy divine *providence*, & special *appointment*. It is the stroke of thy heavie hand, & which my sins justly deserved; *and* u *the things that I feared are now fallen upon me*. Yet I do well perceive, that x *in wrath thou remembrest mercy*; when I consider how many & how hainous are my sins, & how few & easie are thy corrections. Thou mightest have strucken me with some fearfull and sudden death, whereby I should not have had either time or space to have called upon thee for grace & mercy; & so I should have perished in my sins, & have been for ever condemned in hel.

u Job 3. 25

x Hab. 3. 2

But thou, O Lord, visiteſt me with ſuch a fatherly chaſtiſement, as thou uſeſt to viſit thy deareſt children, whom thou beſt loveſt; giving me (by this ſickneſſe) both warning in time to repent, and to ſue unto thee for grace and pardon. I take not therefore, O Lord, this thy viſitation, as any *ſigne* of thy wrath or hatred, but as an aſſured pledge and token of thy favour and loving kindneſſe, whereby thou doſt with thy temporall judgements draw mee to
y 1 Cor. 11. 31 y *judge my ſelf*, and to repent of my wicked life, that I ſhould not be condemned with the godleſſe and unpenitent world. For thy
z Heb. 12. 6, 7, &c. holy word aſſures me, that z *whom thou loveſt, thou thus chaſteneſt*: and that *thou ſcourgeſt every Son that thou receiveſt. That if I endure thy chaſtening, thou offereſt thy ſelf unto me as unto a ſon, and that all that continue in ſin, & yet eſcape without correction (whereof all thy children are partakers) are baſtards, and not ſons: and that thou chaſteneſt me for my profit that I may be a partaker of thy holineſſe.* O Lord, how full of goodneſſe is thy Nature, that haſt dealt with me ſo graciouſly in the time of my health and proſperity; & now being provoked by my ſins and unthankfulneſſe, haſt ſuch fatherly and profitable ends, in inflicting upon me this ſickneſſe and correction.

I confeſſe, Lord, that thou doſt juſtly afflict my body with ſickneſſe; for my ſoul was ſick before of long proſperity, and ſurfeited with
a Wiſ. 16. 19 a eaſe, peace, plenty, and fulneſſe of bread. And now, O Lord, I lament and

mourn

mourn for my sins: *I acknowledge my wickednesse, and mine iniquities are alwayes in thy sight.* O what a wretched sinner am I, voide of all goodnesse by nature, and full of evil by sinfull custome! Oh, what a world of sin have I committed against thee, whilest thy long sufferance expected my conversation, and thy blessings wooed me to repentance! Yet, O my God, seeing it is thy property more to respect the goodnesse of thine own nature, then the deserts of sinners: I beseech thee, O Father, for thy Son Jesus Christ his sake, and for the merits of that All-saving death, which he hath voluntarily suffered for all which beleeve in him; b *Have mercy upon me according to the multitude of thy mercies. Turn thy face away from my sins, and blot out all mine iniquities*: c *Cast me not out of thy presence, neither reward me according to my deserts.* For if thou dost reject me, who will receive me? or who will succour me, if thou dost forsake me? d *But thou, O Lord, art the helper of the helplesse, and in thee the fatherlesse findeth mercy.* For though my sins be exceeding great, yet thy mercy, O Lord, far exceedeth them all: neither can I commit so many as thy grace can remit and pardon. Wash therefore, O Christ, my sins with the vertue of thy precious bloud, especially those sins, which from a penitent heart I have confessed unto thee: but chiefly, O Lord, for Christ his sake forgive me--

b Psal. 51. 1

c vers. 11. Psal. 25. 7

d Hos. 14. 3

* And seeing that of thy love thou didst lay down thy life for my ransome, when I was thine enemie: Oh, save now the price of thine

* How many that sinne which most troubleth their consciences?

thine own bloud, when it ſhall coſt thee but a ſmile upon me, or a gracious appearance in thy Fathers ſight in my behalf.

Reconcile me once again, O merciful Mediator, unto thy Father; for though there be nothing in me that can pleaſe him, yet I know that in thee, & for thy ſake, he is e *well pleaſed* with all whom thou acceptest and loveſt.

e. Mat. 3. 17

And if it be thy bleſſed will, remove this ſickneſſe from me, and reſtore me to my former health again; that I may live longer to ſet forth thy glory, and to be a comfort to my friends, which depend upon me: and procure to my ſelf a more ſettled aſſurance of that heavenly inheritance which thou haſt prepared for me. And then, Lord, thou ſhalt ſee how religiouſly, and wiſely I ſhall f *redeem the time*, which heretofore I have ſo lewdly and profanely ſpent. And to the end that I may the ſooner and the eaſier be delivered from this pain and ſickneſſe; direct me, O Lord, I beſeech thee, by thy divine providence, to ſuch a Phyſician and helper, as that (by thy bleſſing upon thy meanes) I may recover my former health and welfare again. And (good Lord) vouchſafe, that as thou haſt ſent this ſickneſſe unto me, ſo thou wouldeſt likewiſe be pleaſed to ſend thine holy Spirit into my heart, whereby this preſent ſickneſſe may bee ſanctified unto me: that I may uſe it as thy ſchoole, wherein I may learn to know the greatneſs of my miſerie, & the riches of thy mercie: that I may be ſo humbled at the one, that I deſpaire not of the other; and that I may ſo renounce all confidence

f Eph. 5. 16

confidence of help in my self, or in any other creature, that I may only put the whole rest of my salvation in thy All-sufficient merits. And forasmuch as thou knowest, Lord, how weak a vessel I am, full of frailtie and imperfections; and that by nature, I am angry & froward under every crosse and affliction; O Lord, who art the g *giver of all good gifts*, arme me with patience to endure thy, blessed wil & pleasure; & of thy mercy h lay no more upon me, then I shal be able to endure & suffer. Give me grace to behave my self in all patience, love, and meekness, unto those that shal come and visit me: that I may thankfully receive, & willingly embrace all good counsels and consolations from them: And that they may likewise see in me such good examples of patience, & hear from me such godly lessons of comfort, as may be arguments of my Christian faith & profession, & instructions unto them how to behave themselves, when it shall please thee to visit them with the like affliction or sickness. I know, O Lord, I have deserved to die; & I desire not longer to live, then to amend my wicked life, & in some better measure to set forth thy glory. Therefore, O Father, if it be thy blessed will, restore me to health again, & grant me longer life. But if thou hast according to thine eternal decree, appointed by this sickness to cal for me out of this transitory life: I resigne my self i *into thine hands* & holy pleasure; *thy blessed wil be done*, whether it bee by life or by death. Only I beseech thee of thy mercy forgive me

g James 1. 17. John 3. 27

h 1 Cor. 10. 13

i Psal. 31. 5

me all my ſins, and prepare my poore ſoul, that by a true faith & unfained repentance, ſhee may bee ready againſt the time that thou ſhalt call for her out of my ſick & ſinfull body. O heavenly Father, who art the k *hearer of prayers*, *heare thou in heaven this my prayer*, and in this extremity grant me theſe requeſts, not for any worthineſſe that is in me, but for the merits of thy beloved Son Jeſus my only Saviour and Mediatour; for whoſe ſake thou haſt promiſed to hear us, and to grant l *whatſoever we ſhal aſk of thee in his Name*. In his Name therefore, and in his own words I conclude this my unperfect prayer, ſaying,

k Pſal. 65. 2
2 Kings 8. 39

l John 16. 23

*Our Father which art in heaven, &c.*

Having thus reconciled thy ſelf unto God in Chriſt;

m 16. 38. 1

1. Let thy next care be to m *ſet thy houſe in order*, as *Iſay* adviſed king *Ezekias*; making thy laſt will and teſtament (if it bee not already made.) If it be made, then peruſe it, confirme it, & for avoiding all doubts & contentions, publiſh it before witneſſes: that (if God call for thee out of this life) it may ſtand in force, and unalterable, as thy laſt *Will* and *Teſtament*; and ſo deliver it locked or ſealed up in ſome Box, to the keeping of a faithfull friend, in the preſence of honeſt witneſſes.

2. But in making thy Teſtament, take a religious Divines advice, how to beſtow thy benevolence; & ſome honeſt Lawyers counſell to contrive it according to Law.

Diſpatch this before thy ſickneſſe doth encreaſe,

encreaſe, and thy memorie decay; leſt otherwiſe thy Teſtament prove a Dotement, and ſo be another mans fancy, rather then thy will.

3. To prevent many inconveniences, let me recommend to thy diſcretion two things.

1. If God hath bleſſed thee with any competent ſtate of wealth, make thy *will* in thy health time: It will neither put thee further from thy goods, nor haſten thee ſooner to thy death; but it wil be a greater eaſe to thy minde, in freeing thee from a great trouble, when thou ſhalt have moſt need of quiet. For when thine houſe is ſet in order: thou ſhalt be better enabled to ſet thy ſoul in order, and to diſpoſe of thy journey towards God.

2. If thou haſt children, give to every one of them a portion, according to thine ability, in thy life time; that thy life may ſeem an eaſe, and not a yoke unto them: yet ſo give as that thy children may be ſtill beholding unto thee, and not thou unto them. But if thou keep al in thy hands whilſt thou liveſt, they may thank death and not thee, for the portion that thou leaveſt them. If thou haſt no children, and the Lord hath bleſt thee with a great portion of the goods of this world, and if thou meaneſt to beſtow them upon any charitable or pious uſes, put not over that good work to the truſt of others; ſeeing thou ſeeſt how moſt of other mens *Executors*, prove almoſt *Executioners*: & if friends be ſo unfaithfull in a

mans

mans life; how much greater cause hast thou to distrust their fidelity, after thy death?

Lamentable experience sheweth, how many dead mens *wills* have of late either been quite *concealed*, utterly overthrown, or by cavils & quirks of law frustrated or altered: whereas by the law of God, the *n* will of the dead should not be violated; but all his godly intentions conscionably performed & fulfilled, as in the sight of God, who in the day of the resurrection will be a *o* just *Judge*, both of the quick & dead. And if any thing should hap in his will to be ambiguous or doubtful, it should be * construed as it might come neerest to the honour of God, & the honest intention of the Testator. But let the vengeance due to such unchristian deeds, light on the actors that do them; not on the kingdome wherein they are suffered to be done. And let other rich men be warned by such wretched examples, not to * *marry* their minds to their money: as that they will do no good with their goods, till death devoure them. Considering therefore the shortnesse of thine own life, and the uncertainty of others just dealing after thy death, in these unjust dayes, let me advise thee (whom God hath blessed with ability, and an intent to do good) to become in thy life time, thine own administrator; make thine own hands thine executors, and thine own eyes thine overseers; cause thy lanthorne to give her light before thee and not behinde thee; give God the glory, and thou shalt receive of him in *p due time* the reward, which

n Gal.3.19 Heb.9,17

o 2 Cor.5.10 Eccl.12.14 Rom.2.16 1 Cor.2,5 Acts 7.31,32

* Voluntas testatoris magis inspicienda est quam verba, *l. cum viri sect. sani. C. de fide, cum ff. ad legr. Fal. & ff. ad Tre. l. ult. sect. te rogo.*

* Matrimonium inter Aurum & Arcam, divortium inter Deum & Animam, *Aug.* Fœlix quem faciunt aliena pericula cautum.

p Gal.6.7 Mat.10.42 Mark 9.46 Mat.25.41 Luke 14. 14 and 18.22 1 Cor. 15.58 Apoc.14,13

which of his grace and mercy he hath promiſed to thy good works.

4. Having thus ſet thy houſe and ſoul in order (if the determined * *number of thy dayes* be not expired) God will either have mercy upon thee, and ſay, q *Spare him (O killing malady) that he go not down into the pit; for I have received a reconciliation.* Or elſe his fatherly providence will direct thee to ſuch a r Phyſician, and to ſuch means, as that by his bleſſing upon their endevours thou ſhalt recover, and be reſtored to thy former health again. But in any wiſe take heed that thou, nor none for thee, ſend unto *ſorcerers, wizards, charmers,* or *inchanters,* for help: for this were to leave the *God of Iſrael,* and to go to ſ *Baalzebub* the *god of Ekron* for help, as did wicked *Ahaziah*; and to break thy vow which thou haſt made with the bleſſed *Trinity* in thy *Baptiſme*: & be ſure that God wil never give a bleſſing by thoſe means, which he hath accurſed; but if he permits Satan to cure thy body fear, leſt it t tend to the damnation of thy ſoul. Thou art tried: beware.

5. When thou haſt ſent for the Phyſician, take heed that thou put not thy truſt rather in the Phyſician, then in the Lord, as *Aſa* did; of whom it is ſaid, that u *he ſought not to the Lord in his diſeaſe, but to the Phyſicians*: which is a kinde of idolatrie, that will increaſe the Lords anger, and make the Phyſick received uneffectuall. Uſe therefore the Phyſician, as Gods inſtrument; and phyſick x as Gods means: And ſeeing it is

* Job 14.5

q Job 33.24

r 2 Kings 20.7 and 1.7,8,10 John 9.7

ſ 2 Kings 2.2,3

t Levit. 20.6 Deut. 18.10, &c 2 Theſſ. 2.10 Deut. 13.3

u 2 Cor. 16.12

x Iſai. 1.5,6 Jer. 8.22

is not lawfull without prayer to use ordinary food, 1.*Tim.*4.4. much lesse extraordinary physick, (whose good effect depends upon the blessing of God) before thou takest thy physick, pray therefore heartily to God, to blesse it unto thy use, in these or the like words.

*A Prayer before taking of Physick.*

O Mercifull Father, who art the Lord of health and of sickneſſe, of life and of death; who y *killest*, and *makest alive*; who *bringest down to the grave, and raisest up again*: I come unto thee as to the only Physician, who canst cure my soul from sin, and my body from sickneſſe. I desire neither life nor death, but referre my self to thy most holy will: For, z *though we must needs die*; *and being dead, our lives are as water spilt upon the ground, which cannot bee gathered up again*: yet hath thy gracious providence (whilest life remaineth) appointed means which thou wilt have thy children to use, and (by the lawfull use thereof) to expect thy blessing upon thine own means, to the curing of their sickneſſe, and restitution of their health. And now, O Lord, in this my necessity, I have, according to thine ordinance, sent for thy servant (the Physician) who hath prepared for me this Physick, which I receive as means sent from thy fatherly hand: I beseech thee therefore, that as by thy blessing on a a *lump of dry figs*, thou didst heal *Ezechias sore* that he recovered; and by *seven times washing*

y 1 Sam. 2. 9

z 2 Sam. 14. 14.

a Isa. 38. 21.

*washing* in the river of *Jordan*, didst cleanse *Naaman* the Syrian of his leprosie; & didst restore the man that was blinde from his birth, by b *anoynting his eyes with clay and spittle*, and sending him to wash in the *pool of Siloam*; and by c touching the hand of *Peters* wives mother, didst cure her of her feaver; and didst restore the woman, that d *touched the hem of thy garment, from her bloudy issue*: So it would please thee of thine infinite goodnesse and mercy, to sanctifie this Physick to my use, and to give such a blessing unto it, that it may (if it be thy wil and pleasure) remove this my sicknesse and pain, and restore me to health and strength again. But if the e number of those dayes which thou hast appointed for me, to live in this vale of misery, be at an end, and that thou hast sent this sickness as thy messenger, to call me out of this mortall life; then (Lord) *let thy blessed will be done*: for I submit my will to thy most holy pleasure. Only I beseech thee increase my faith and patience, and let thy grace and mercy be never wanting unto me: but in the midst of all extremities, assist me with thy holy Spirit, that I may willingly and chearfully resigne up my soul (the price of thine own bloud) into thy most gracious hands and custody. Grant this, O Father, for Jesus Christ his sake; to whom with thee, and the holy Ghost, be all honour and glory, both now and evermore. Amen.

b John 9.6,7

c Mat. 8. 15.

d Mat. 9. 20. &c.

e Job. 14

*Meditations*

*Meditations for the ſick.*

WHileſt thy ſickneſſe remaineth, uſe often (for thy comfort) theſe few meditations, taken from the ends wherefore God ſendeth afflictions to his children: thoſe are ten.

1. That by afflictions, God may not only * correct our ſins paſt, but alſo work in us a deeper loathing of our natural corruption, and ſo prevent us from falling into many other ſins, which otherwiſe wee would commit: like a good father, who ſuffers his tender babe to ſcorch his finger in a candle, that hee may the rather learn to beware of falling into a geater fire. So that the *child of God* may ſay with *David*, f *It is good for me that I have been afflicted, that I may learn thy ſtatutes*: for, g *before I was afflicted, I went aſtray, but now I keep thy word.* And indeed (ſaith *S. Paul*) h *we are chaſtened of the Lord, becauſe wee ſhould not bee condemned with the world.* With one croſſe God maketh two cures: the *chaſtiſement* of ſins paſt, the *prevention* of ſin to come. For though the eternall puniſhment of ſin, (as it proceedeth from juſtice) is fully pardoned in the ſacrifice of Chriſt: yet we are not (without ſerious judging of our ſelves) exempted from the temporall chaſtiſement of ſin; for this proceedeth only from the love of God, for our good. And this is the reaſon, that when *Nathan* told *David*, from the Lord, *that his ſins were forgiven*, yet that the i *ſword (of chaſtiſement) ſhould not depart from his houſe, and*

* Deus ſuos percutit ut emendet. *Hier. com. in Eſai Lib. 6*

Deus calamitates infligit, non extinguere, ſed caſtigare nos cupiens. *Baſil. Serm. 3. in Divites.*

f Pſ. 119. 71

g Pſ. 119. 67

h 1 Cor. 11. 32.

i 2 Sam. 12. 10

Verſe 14

*and that his childe ſhould ſurely die.* For God, like a skilfull Phyſician, ſeeing the ſoul to be poyſoned with the ſettling of ſin; and knowing that the raigning of the fleſh will prove the ruine of the ſpirit, miniſtreth the bitter pill of affliction, whereby the reliques of ſin are purged, and the ſoul more ſoundly cured; the fleſh is ſubdued, and the ſpirit is ſanctified. Oh the odiouſneſſe of ſinne, which cauſeth God to chaſten ſo ſeverely his children, whom otherwiſe he loveth ſo dearly?

2. God ſendeth affliction, to ſeale unto us our adoption: k *For every childe whom God loved he correcteth. And he is a Baſtard that is not corrected.* Yea, it is a ſure note, that where God ſeeth ſin, and ſmites not, there hee deteſts and loves not. Therefore it is ſaid, that he l ſuffered the wicked ſons of *Eli to continue in their ſins without correction*, *becauſe the Lord would ſlay them.* On the * other ſide, there is no ſurer token of Gods Fatherly love and care, then to be corrected with ſome croſſe, as oft as we commit any ſinfull crime. Affliction therefore is a ſeal of adoption, no ſigne of reprobation. For the pureſt corne is cleaneſt fanned, the fineſt gold is oftеſt tried, the ſweeteſt grape is hardeſt preſſed, and the trueſt Chriſtians heavieſt croſſed.

k Heb. 12. 6. 7, 8

l 1 Sam. 2. 25 Ad mala ſervantur non meritura mali.

* Namque favor nimius non eſt favor, ira ſed ingens. At favor in magno ſæpe dolore latet *Baſil. Auth. ſacr.*

3. God ſendeth affliction, to wean our hearts from too much loving this world and worldly vanities: and to cauſe us the more earneſtly to deſire and long for

* eternall

* *eternall life.* For as the children of *Israel* (had they not been ill intreated in *Egypt*) would never have been so willing to go towards *Canaan*: so (were it not for the crosses and afflictions of this life) Gods children would not so heartily long, & willingly desire for the kingdome of heaven. For we see many *Epicures*, that would be content to forgo heaven, on condition that they might still enjoy their earthly pleasures; and (having never tasted the joyes of a better) how loath are they to depart this life? whereas the * Apostle (that saw heavens glory) tells us that there is no more comparison betwixt the joyes of eternall life, and the pleasures of this world, then there is betwixt the m*filthiest dung*, and the *pleasantest meat*: or betwixt the stinkingst dung-hill, and the fairest bed-chamber. As therefore a loving nurse puts *wormwood* or *mustard* on the breast, to make the childe the rather to forsake the dug: so God mixeth sometimes affliction with the pleasures and prosperity of this life,* lest (like the children of this generation) they should forget God, and fall into too much love of this present evil world; and so by riches grow proud; by fame insolent; by liberty wanton; & *n* spurne with their heel against the Lord, when they waxe fat. For if Gods children love the world so wel, when (like a curst stepmother) she misuseth and strikes us, how should we love this harlot, if she smiled upon us and stroaked us, as she doth her own worldly brats? Thus doth God (like a wise and loving father)

* Crebris tribulationibus Ecclesiam suam Dominus exercet: ne si cuncta temporalia forte prospere eurant, incolato præsentis exilii delectata, minus cœlestem patriam suspiret, *Bed. in Cant.*

Mundanus affectus præsentia amat, temporalia cumulat, spiritualia negligit, & cum totis se spargit in imis, nil potest amare de summis, *Patriarch. de disc. Monast. cap. 4.*

* 2 Cor. 12

m Phil. 3. 8

* Ne sancti viri aliqua elatione in hac vita superbiant, quibusdam tentationibus reprimuntur. *Enchir. in lib. Reg.*

n Deut. 32. 15

ther) imbitter with crosses the pleasures of this life to his children, that (finding in this earthly state no true and permanent joyes) they might sigh, and long for eternall life, where firme and everlasting joyes are only to be found.

4. By affliction and sickneſſe God exerciseth his children, and the graces which he bestoweth upon them. He refineth & *o* tryeth their faith, as the *Gold-smith* doth his gold in the *p* furnace, to make it shine more glistering and bright: he stirreth us up to pray more diligently and zealously, and proveth what patience we have learned all this while in his *q* Schoole. The like experience he maketh of our hope, love, and all the rest of our Christian vertues: which without this tryall will rust like iron unexercised; or corrupt like standing waters, that either have no current, or else are not *r poured from vessel to vessel, whose taste remaineth, & whose sent is not changed.* And rather then a man should keep still the sent of his corrupt nature to damnation; who would not wish to be changed from state to state by crosses & sickneſſe, to salvation? For as the *Camomile* which is trodden, groweth best, and smelleth most fragrant; & as the fish is sweetest that lives in the saltest waters; so those soules are most precious unto Christ, who are most exercised and afflicted with his crosse.

o 1 Pet. 1.7

p Ut igne purgati, & ab admixtione vitiorum carnalium defæcati, splendeant examinatæ innocentiæ claritate. *Hilar. in Psal. 56*

q Schola crucis; schola lucis. Gubernator in tempestate dignoscitur, in acie miles probatur; delicatu jactatio est, cum periculum non est: conflictatio in adversis, probatio est veritatis, *Cypr. Ser. 4. de Immort.*

r Jer. 48. 11.

5. God sendeth afflictions to demonstrate unto the world, the trueneſſe of his childrens love & service. Every hypocrite will serve

ſerve God whileſt hee proſpereth, and bleſſeth him, as the *ſ* devil falſely accuſed *Job* to have done: but who (ſave his loving childe) will love and ſerve him in adverſity, when God ſeemeth to be angry and diſpleaſed with him? yea, and cleave unto him moſt inſeparably, when hee ſeemeth (with the greateſt frown and diſgrace) to reject a man, and to caſt him out of his favour? yea, when he ſeemeth to wound and kill as an enemie: yea, then to ſay with *Job*, t *Though thou Lord kill me, yet will I put my truſt in thee.* The loving and ſerving of God, and truſting in his mercy in the time of our correction and miſery, is the trueſt note of an unfained childe and ſervant of the Lord.

t Job. 13 18.

6. Sanctified affliction is a ſingular help to further our true converſion, and to drive us home by repentance to our heavenly Father. u *In their affliction* (ſaith the Lord) *they will ſeek me diligently.* *Egypts* burdens made Iſrael x cry unto God. y *Davids* troubles made him pray. z *Hezechias* ſickneſſe made him to weep: And miſery drove the a *prodigall childe* to return and ſue for his fathers grace and mercy. Yea, we read of many in the Goſpell, that by ſickneſſes and afflictions, were driven to come unto Chriſt, who (if they had health and proſperity as others,) would have (like others) neglected or contemned their

u Hoſ. 5 15.

x Exod. 3 7
y Pſal. 86 7
z Iſa. 38. 23.

a Luke 15. 16.

their Saviour, and never have ſought unto him for his ſaving health and grace. For as the *Arke* of *Noah*, the higher it was toſſed with the floud, the neater it mounted towards heaven; ſo the ſanctified ſoul, the more it is exerciſed with affliction, the nearer it is lifted towards God. Oh, bleſſed is that croſſe that draweth a ſinner to *b* come (upon the knees of his heart) unto Chriſt, to confeſſe his own miſery, and to implore his endleſſe mercy! Oh, bleſſed, aye bleſſed be that Chriſt, that never refuſeth the ſinner that cometh unto him, though weather-beaten by affliction and miſerie.

*b* Deus non delectatur pœnis noſtris; ſed confeſſionem quærit erroris. *Alb. in Pſal.* 41. *pœniten.*

7. Affliction worketh in us *c* pitty and compaſſion towards our fellow-brethren, that be in diſtreſſe and miſery: whereby we learn to have a fellow-feeling of their calamities, and to condole their eſtate, as if we ſuffered with them. And for this cauſe, Chriſt himſelf would *d* ſuffer, and be *tempted in all things like unto us* (ſin only excepted) *that hee might bee a mercifull high Prieſt, touched with the feeling of our infirmities.* For none can ſo heartily bemoane the miſery of another, as he who firſt ſuffered himſelf the ſame affliction. Hereupon a ſinner in miſery may boldly ſay unto Chriſt,

*c* Heb. 13.4

*d* Heb. 4. 15 and 2. 18. and 5. 8, 9

*Non ignare malis miſeris ſuccurrito Chriſte.*
*Our frailty ſith (O Chriſt) thou didſt perceive;*
*Condole our ſtate who ſtill in frailty cleave.*

8. God useth our sicknesses and afflictions, as meanes and examples both to * manifest unto others the faith and vertues which he hath bestowed upon us, as also to strengthen those who have not received so great a measure of faith as we. For there can be no greater encouragement to a weak Christian, then to behold a true Professour (in the extreamest sickneſſe of his body) supported with greater patience and consolation in his soul. And the comfortable and blessed departure of such a man will arme him against the fear of death, and assure him, *that the hope of the godly is a far more precious thing, then that flesh and bloud can understand, or mortall eyes behold in this vale of misery.* And were it not, that we did see many of those whom wee know to bee the undoubted children of God, to have endured such afflictions and calamities before us, the greatnesse of the miseries and crosses which oftentimes we endure, would make us doubt whether we be the children of God or no. And to this purpose S. *James* saith, *God made Job and the prophets an example of suffering adversitie, and of long patience.*

* Sinit Deus justum incidere in calamitates, ut virtutem quæ in illo latebat, aliis aperiam manifestamque faciat, *Dam. lib. 2. de Orthodox. cap. 29.*

9. By afflictions God makes us *e* conformable to the image of Christ his Son, who being the *f Captaine of our salvation, was made perfect through sufferings.* And therefore he first bare the crosse in shame, before he was *crowned with glorie*; and did first taste *g gall*, before he did eat the *h honey comb*: and was first *derided King of the Jews*, by the

*e* Rom. 8. 18. 1 Pet. 4. 14.

*f* Heb. 2. 10. Heb. 3. 17.

*g* Mat. 27. 34. *h* Luke 24. 42. Favos post mella gustavit, *Tertul. lib. de Coron. mil. cap. 19.*

the souldiers in the *high Priests hall*, before he was saluted i *King of glorie*, by the Angels in his Fathers courts. And the more lively our *heavenly Father* shall perceive the image of his naturall Son to appear in us, the better he will love us; and when we have for a time born his likenesse in his sufferings, and k *fought and overcome*, we shall be crowned by *Christ*, and with *Christ* sit on his throne, and of *Christ* receive the precious *white-stone*, and *morning-star*, that shall make us shine like *Christ* for ever in his glorie.

i Psal. 24. 7.

k 2 Tim. 4. 7, 8 Apoc. 3. 21 & 2. 17 Phil. 3. 21

10. Lastly, that the godly may be humbled in respect of their own * state and misery: and God glorified by delivering them out of their troubles and afflictions, when we call upon him for his help and succour. For though that there bee no man so pure, but if the Lord will l *straightly marke iniquities*, he shall finde in him just cause to punish him for his sin: yet the Lord in mercy doth * not alway in the affliction of his Children respect their sins: but sometime layeth afflictions & crosses upon them for his glories sake. Thus our Saviour Christ told his Disciples, that m *the man was not born blind for his own, or his parents sin*; but, *that the work of God should be shewed on him.* So he told them likewise, that n *Lazarus sicknesse was not unto death; but for the glorie of God.* Oh the unspeakable goodnesse of God, who turneth those afflictions, which are the * *shame and punishment due to our sins*, to be the Subject of his *honour and glorie*.

* Ideo tentantur Sancti, ut ipsi se agnoscant, *Primasius*. Esse se magnarum virium homo crederet, si nullum unquam earundem virium defectum sentiret. *Greg. lib. 2. Mor. Job.*

l Psal. 130. 3

* In his quæ patimur, nullum contra Deum murmur cordi nostro subrepat. quia ad quid hoc Creator noster operetur ignotum est. *Greg. Epist.* 31

m John 9. 3

n John 11. 4

* Malum patimalum non est, malum facere, malum est, *Chrys. de pr. od. Jud.*

These are the blessed and profitable ends, wherefore God sendeth sickness and affliction upon his children: whereby it may plainly appear, that afflictions are not signes either of *Gods hatred*, or of *our reprobation*: but rather *tokens* and *pledges* of his fatherly love unto his children, whom he loveth, and therefore chasteneth them in this life; where, upon *repentance* there remaines hope of *pardon*, rather then to reserve the punishment to that life where there is no hope of pardon nor end of punishment. For this cause the Christians in the * primitive Church were wont to give God great thanks for afflicting them in this life. So the Apostles rejoyced, *that they were counted worthy to suffer for Christs name*, Act. 5. 41. And the *Christian Hebrews suffered with joy the spoiling of their goods, knowing that they had in heaven a better and an enduring substance*, Hebrews 10. 34. And in respect of those holy ends, the Apostle saith, o *That though no affliction for the present seemeth joyous, but grievous*; yet, *afterward it bringeth the quiet fruit of righteousnesse in them who are thereby exercised.* Pray therefore heartily, that as God hath sent unto thee this sickness: so it would please him to come himself unto thee, with thy sickness: by teaching thee to make those *sanctified uses* of it, for which he hath inflicted the same upon thee.

* Cum vexamur ac premimur, tum maximas gratias agimus indulgentissimo Patri, quod corruptelam nostram non patiens longius procedere, sed plagis ac verberibus emendat, *Lactan. lib. 5 cap. 23*

o Heb. 12. 11

*Meditations*

*Meditations for one that is recovered from ſickneſſe.*

IF God hath of his mercy heard thy prayers, and reſtored thee to thine health again; conſider with thy ſelf,

1. That thou haſt now received from God, as it were another life: Spend it therefore to the honour of God, in newneſſe of life. Let thy ſin die with thy ſickneſſe: but live thou by grace to holineſſe.

2. Be not the more ſecure that thou art reſtored to health, neither inſult in thy ſelf that thou haſt eſcaped death: but think rather, that God (ſeeing how unprepared thou waſt) hath of his mercy heard thy prayer, ſpared thee, and given thee ſome little longer time of reſpite: that thou mayeſt both amend thy life, and put thy ſelf in a better readineſſe againſt the time that he ſhall call for thee without further delay, out of this world. For although thou haſt eſcaped this, it may bee thou ſhalt not eſcape the next ſickneſſe.

3. Conſider how fearfull a reckoning thou hadſt made before the judgement ſeat of Chriſt by this time, if thou hadſt died of this ſickneſſe. Spend therefore the time that remaines ſo, as that thou mayeſt be able to make a more chearfull account of thy life, when it muſt be expired indeed.

Put not far off the day of death: thou knoweſt not for all this how near it is at hand, and (being ſo fairly warned) be wiſer. For if thou bee taken unprovided, the next time thy excuſe will bee leſſe,

and thy judgement greater.

5. Remember that thou haſt vowed *amendment and newneſſe of life*; Thou haſt
p Eccl. 5. 3 p *vowed a vow unto God, defer not to pay it: for he delighteth not in fools: pay therefore that*
q Mat. 12. 43, &c. *thou haſt vowed.* q The unclean ſpirit is caſt out: Oh, let him not re-enter with *ſeven worſe then himſelf.* Thou haſt ſighed out the groans of contrition: thou haſt wept the tears of repentance: thou haſt waſhed in
r John 5. 14 the r *pool of Bethesda*, ſtreaming with five bloudie wounds, not of a troubling *Angel*,
ſ Isa. 63. 9 but of the ſ *Angel of Gods preſence*, troubled with the wrath due to thy ſins, who deſcended into hell, to reſtore thee to ſaving health and heaven. *Return not now with the dog to thine own vomit*: nor like the *waſhed ſow to wallow again in the mire* of thy former ſins
t 2 Pet. 2. 20, 22 and uncleanneſſe: leſt t *being intangled and overcome again with the filthineſs of ſin* (which now thou haſt eſcaped) *thy latter end prove worſe then thy firſt beginning.* Twice therefore doth our Saviour Chriſt give the ſame cautionary warning to *healed ſinners*. Firſt to
u John 5. 14 the man cured of his 38. years diſeaſe, u *Behold thou art made whole: ſin no more, leſt a*
x John 8. 11 *worſe thing come unto thee.* Secondly, to the woman taken in adultery; x *Neither doe I condemne thee; Go thy way, and ſin no more.*
y 1 Pet. 4. 4 Teaching us how dangerous a thing it is to relapſe and fall again into the former y exceſſe of riot: take heed therefore unto thy
z Pſa. 90. 12 wayes, and pray for grace, z *that thou may-eſt apply thy heart unto wiſedome*, during that ſmall number of dayes which yet remain behinde

behinde. And for thy preſent mercy and health received, imitate the thankfull leper, and return unto God this or the like thankſgiving.

*A thanksgiving to be ſaid of one that is recovered from ſickneſſe.*

O Gracious and mercifull Father, who art the Lord of health and ſickneſſe of life and death, a *who killeſt, and makeſt alive, who bringeſt down to the grave, and raiſeſt up again*; who art the only preſerver of all thoſe that truſt in thee: I, thy poore and unworthy ſervant, having now (by experience of my painfull ſickneſſe) felt the grievouſneſſe of miſery due unto ſin, and the greatneſſe of thy mercy in forgiving ſinners: and perceiving with what a fatherly compaſſion thou haſt heard my prayers, and reſtored me to my health & ſtrength again, do here (upon the bended knees of my heart) return (with the thankful leper) to acknowledge thee alone to bee the God of my health and ſalvation, and to give thee the praiſe & glory, for my ſtrength and deliverance out of that grievous diſeaſe and malady, and for thus returning my mourning into mirth, my ſickneſſe into health, and my death into life. My ſinnes deſerved puniſhment, and thou haſt corrected mee, but *haſt not given mee over unto death.* b *I looked (from the day to the night) when thou wouldeſt make an end of mee: I did chatter like a crane or a ſwallow:*

a 1 Sam. 2. 6

b Eſa. 38. 13. &c.

*I mourned (as a dove) when the bitternesse of sickenesse oppressed mee: I lifted up mine eyes unto theee, O Lord, and thou didst comfort me: for thou didst cast all my sins behind thy back, & didst deliver my soul from the pit of corruption: and when I found no help in my self, nor in any other creature, saying, I am deprived of the residue of my years, I shal see man no more among the inhabitants of the world, then didst thou restore me to health again, and gavest life unto me; I found thee, O Lord, ready to save me.*

And now, Lord, I confesse that I can never yeeld unto thee such a measure of thanks as thou hast (for this benefit) deserved at my hands. And (seeing that I can never be able to repay thy goodnesse with acceptable works) Oh, that I could with, *Mary Magdalene*, testifie the love & thankfulnesse of my heart with abounding tears! Oh, what shal I be able to render unto thee, O Lord, for all these benefits which thou hast bestowed upon my soul! Surely, as in my sickness when I had nothing else to give unto thee, I offered Christ and his merits unto thee as a ransome for my sins; so being now restored by thy grace unto my health and strength, and having no better thing to give: Behold, O Lord, I do here *c* offer up my self unto thee, beseeching thee to assist me with thy holy Spirit, that the remainder of my life may be wholly spent in setting forth thy praise and glory.

Rom. 12.1

O Lord, forgive me my former follies & unthankfulnesse; that I was not more carefull to love thee according to thy goodnesse;

nor

nor to ſerve thee according to thy will; nor to obey thee according to thy commandments; nor to thank thee according to thy benefits. And ſeeing thou knoweſt that of my ſelf I am not ſufficient ſo much as to think a good thought, much leſſe to do that which is good and acceptable in thy ſight, aſſiſt me with thy grace and holy Spirit, that I may in my *proſperitie* as devoutly ſpend my health in thy ſervice, as I was earneſt in my ſickneſſe to beg it at thy hands. And ſuffer me never to forget either this thy mercie, in reſtoring me to my health, or thoſe vowes & promiſes, which I have made unto thee in my ſickneſſe. With my new health renew in me, O Lord, a right ſpirit, which may free me from the ſlaverie of ſin, and eſtabliſh my heart in the ſervice of grace. Work in me a greater deteſtation of all ſins (which were the cauſes of thy anger and my ſickneſſe:) & increaſe my faith in Jeſus Chriſt, who is the Authour of my health and ſalvation. *Let thy good Spirit lead me in the way that I ſhould walke, and* d *teach mee to deny all ungodlineſſe, and worldly luſts, and to live ſoberly, righteouſly, and godly in this world*, that others by my example may thinke better of thy truth. And ſith this time (which I have yet to live) is but a little reſpite, and ſmall remnant of dayes, which cannot long continue; e *Teach me, O God, ſo to number my dayes, that I may apply my heart to that ſpirituall wiſedome, which directeth to ſalvation.* And to this end, make mee more zealous then I have been

d Tit. 2. 12.

e Pſal. 90. 12.

in religion, more devout in prayer, more fervent in ſpirit, more carefull to hear, and profit by the preaching of thy Goſpel, more helpfull to my poore brethren, more watchfull over my wayes, more faithfull in my calling; and every way more abundant in all good works. Let me (in the joyfull time of proſperity) fear the evill day of affliction; in the time of health think on ſickneſſe; in the time of ſickneſſe, make my ſelf ready for death; and when death approacheth, prepare my ſelf for judgement. Let my whole life be an expreſſing thankfulneſſe unto thee for thy grace and mercie. And therefore, O Lord, I do here from the very bottome of my heart, together with the f *thouſand thouſands of angels, the foure beaſts, and twenty foure elders, and all the creatures in heaven and in the earth, acknowledge to be due unto thee, O Father, which ſitteſt upon the throne, and to the Lamb thy Son*, who ſitteth at thy right hand, and to the holy Spirit, which proceedeth from both, the holy Trinity of perſons in unity of ſubſtance; all praiſe, honour, glory, and power, from this time forth, and evermore, Amen.

f Apoc. 5. 12, &c.

## *Meditations for one that is like to dye.*

IF thy ſickneſſe be like to increaſe unto death, then meditate on three things: Firſt, how graciouſly God dealeth with thee.

thee. Secondly, from what evils death will free thee. Thirdly, what good death will bring unto thee.

First, concerning Gods favourable dealing with thee.

1. Meditate that God useth this chastisement of thy body, but as a medicine to cure thy soul, by drawing thee (who art sick in sinne) to come by repentance unto Christ thy *g* physician, to have thy soul healed. g Mat.9.12.

2. That the soreſt sickneſſe or painfulleſt diſeaſe which thou canſt endure, is nothing if it be compared to *h* thoſe dolors and paines, which Jeſus Chriſt thy Saviour hath ſuffered for thee: when in a bloudy ſweat he endured the wrath of God, the paines of hell, and a curſed death, which was due to thy ſins. Juſtly therefore may he uſe thoſe words of *Jeremie*, i *Behold and ſee if there be any ſorrow like unto my ſorrow, which is done unto me, wherewith the Lord hath afflicted me, in the day of his fierce wrath.* Hath the Son of God endured ſo much for thy redemption, and wilt not thou a ſinfull man endure a little ſickneſſe for his pleaſure; eſpecially when it is for thy good? h Luke 22.44 Pſal.88.7 Iſay 53.4 Pſal.38.5 Heb. 5.7 Gal.3.13 i Lam.1.12 Dum legimus vel audimus, quot & quanta ille ſine culpa ſuſtinuit, intelligimus nos peccatores, omnia debere libenter ſuſtinere. *Theod. ad 5. cap. in Rom.*

3. That when thy ſickneſſe and diſeaſe is at the extremeſt, yet it is leſſe and eaſier then thy ſins have deſerved. Let thine own conſcience judge whether thou haſt not deſerved worſe then all that thou doſt ſuffer.

Murmure not therefore, but conſidering thy

thy manifold and grievous sins, thank God that thou art not plagued with far more grievous punishments. Think how willingly the damned in hell would endure thy extremest pains a thousand years, on condition that they had but the hope to be saved, and (after so many years) to be eased of their eternall torments. And seeing that it is his mercy, that thou art not rather k *consumed* then *corrected*, how canst thou but bear patiently his temporall correction, seeing the end is to l save thee from eternall condemnation?

k Lam. 3. 22

l 1 Cor. 11. 32

4. That nothing corneth to passe in this case unto thee, but such as ordinarily befell to others thy m brethren: who (being the beloved & undoubted servants of God when they lived on earth) are now most blessed and glorious Saints with Christ in heaven; as *Iob*, *David*, *Lazarus*, &c. They groaned for a time, as thou dost, under the like burthen; but they are delivered from all their miseries, troubles, and calamities. And so likewise ere long (if thou wilt patiently tarry the Lords leasure) thou shalt also bee delivered from thy sickness and pains; either by restitution to thy former health with *Iob*, or (which is far better) by being received to heavenly rest with *Lazarus*.

m Heb. 11. 35, &c. 1 Pet. 5. 9.

5. Lastly, that God hath not given thee over into the hand of thine enemie, to bee punished and disgraced, but (being thy loving father) he correcteth thee with his own mercifull hand. When *David* had his

is wish, to choose his own chastisement, to choose rather to bee corrected by the hand of God, then by any other means; n *Let us fall into the hands of the Lord, for his mercies are great, and let me not fall into the hands of man.* Who will not take any affliction in good part, when it cometh from the hand of God, from whom (though o *no affliction seemeth joyous for the present*) wee know nothing cometh but what is good? The consideration hereof *p* made *David* to endure *Shimei's* cursed railing with great patience; and to correct himself another time for his impatience; q *I should not have opened my mouth because thou didst it*; and *Job* to reprove the unadvised speech of his wife: r *Thou speakest like a foolish woman. What? shall we receive good at the hands of God, and not receive evil?* And though the *s* cup of Gods wrath due to our sins was such a horrour to our Saviours humane nature, that hee earnestly prayed that it may passe from him: yet (when he considered that it was reached unto him by the hand and will of his Father) he willingly submitted himself to drink it to the very dregs thereof. Nothing will more arme thee with patience in thy sicknesse, then to see that it cometh from the hand of thy heavenly Father; who would never send it, but that he seeth it to be unto thee both needfull and profitable.

n 2 Sam. 24. 14

o Heb. 12. 11

p 2 Sam. 16. 9, 10

q Psal. 39. 9

r Job 2. 10

s Mat. 26. 39

Verse 42

*The second sort of Meditations are, to consider from what evils death will free thee.*

IT freeth thee from a corruptible body, which was conceived in the witnesse of flesh, the heat of lust, the stain of sin, and born in the bloud of filthinesse: a living prison of thy soul, a lively instrument of sin, a very sack of stinking dung; the excrement of whose nostrils, eares, pores, and other passages (duly considered) will seem more loathsome then the uncleanest sink or vault. Insomuch that whereas trees and plants bring forth leaves, flowers, fruits, and sweet smels; mans body brings forth, naturally, nothing but lice, wormes, rottennesse, and filthy stinch. His affections are altogether t *corrupted*, and u *the imaginations of his heart are only evill continually*. Hence it is that the ungodly is not satisfied with profaneneſſe, nor the curious with preciseneſſe, nor the voluptuous with pleasures, nor the ambitious with preferments, nor the malicious with revenge, nor the lecherous with uncleanneſſe, nor the covetous with gain, nor the drunkard with drinking. New passions and fashions do daily grow, new feares and afflictions do still arise: here wrath lyes in waite, there vainglory vexeth; here pride lifts up, there disgrace casts down; and every one waiteth who shall arise in the ruine of another. Now a man is privily stung with backbiters, like fiery serpents; anon he is in danger

t Psal. 14. 1
u Gen. 6. 5

danger to bee openly devoured of his enemies, like *Daniels* lions. And a godly man where ever he liveth, shall ever be vexed (like *Lot*) with *Sodoms* uncleanneſſe.

2. Death brings unto the godly an end of x *sinning*, and of all the miſeries which are due unto sin: so that after death y *there shall be no more sorrow, nor crying: neither shall there be any more pain: for God shall wipe away all teares from our eyes.* Yea, by death we are separated from the company of wicked men; and God z *taketh away mercifull and righteous men from the evill to come.* So he delt with *Josiah*, a *I will gather thee to thy fathers, and thou shalt be put into thy grave in peace, and thine eyes shall not see all the evill which I will bring upon this place.* And God b *hides them for a while in the grave, untill the indignation passe over.* So that as Paradiſe is the heaven of the soules joy: so the grave may bee termed the heaven of the bodies reſt.

x Rom. 6.7
y Apoc. 21.4
z Isay 57.1
a 2. King. 22. 20.
b Isay 26.20

3. Whereas this wicked body c lives in a world of wickedneſſe, so that the poore soul cannot look out at the eye, and not be infected; nor heare by the eare, and not be distracted; nor smell at the noſtrils, and not be tainted; nor taſte with the tongue, and not be allured; nor touch by the hand, and not be defiled; and every ſenſe upon every temptation is ready to betray the soul: by death the soul shall bee delivered from this thraldome, and this *corruptible body shall put on incorruption; and this mortall immortalitie*, 1. *Cor.* 15. 53. Oh, bleſſed, thrice

c 1 John. 5. 19.

thrice blessed bee that death in the Lord, which delivereth us out of so evill a world, and freeth us from such a bodie of bondage and corruption.

*The third sort of Meditations, to consider what good death will bring unto thee.*

1. DEath bringeth the godly mans soul to enjoy an immediate communion with the blessed Trinitie, in everlasting blisse and glorie.

2. It translateth the soule from the miseries of this world, the contagion of sin, and societie of sinners, d *to the citie of the living God, the celestiall Hierusalem, and the companie of innumerable angels, and to the assembly and congregation of the first-born, which are written in heaven, and to God the Judge of all, and to the soules of just men made perfect, and to Jesus the Mediatour of the new covenant.*

d Heb. 12. 22, 23, 24.

3. Death putteth the soul into the actuall and full possession of all the inheritance and happinesse which Christ hath either promised unto thee in his word, or purchased for thee by his bloud.

This is the good and happinesse whereunto a blessed death will bring thee. And what true religious Christian that is young, would not wish himselfe old, that his appointed time might the sooner approach to enter into this celestiall Paradise, where thou mayest exchange thy brasse for gold, thy vanitie for felicitie, thy

thy vilenesse for honour, thy bondage for freedome, thy lease for inheritance, and thy mortall state for an immortall life? He that doth not daily desire this blessednesse above all things, of all others he is lesse worthie to enjoy it.

* If *Cato Uticensis*, and *Cleombrotus*, two heathen men, (reading *Platoes* book of the immortalitie of the soul) did voluntarilie, the one break his neck, the other runne upon his sword, that they might the sooner (as they thought) have enjoyed these joyes; what a shame is it for Christians (knowing those things in a more excellent measure and manner, out of Gods own Book) not to be willing to [e] enter into those heavenly joyes, especially when their Master calls for them thither? If therefore there be in thee any love of God, or desire of thine own happinesse, or salvation: when the time of thy departing draweth neare; that time, I say, and manner of death, which God in his unchangeable counsel hath appointed and determined before thou wast born; yeeld and surrender up (willingly and chearfully) thy soul into the mercifull hand of Jesus Christ thy Saviour. And to this end, when the time is come, as the angel in the sight of *Manoah* and his wife, [f] ascended from the *altar up to heaven in the flame of the sacrifice*: So endeavour thou that thy soul in the sight of thy friends, may from the altar of a contrite heart, ascend up to heaven, in the sweet perfume

* Plut. in vit. Catonis. Cic. Tusc. quæst. lib. 1. *Vel de præcipitii venias in Tartara saxo.* *Vt qui Socratica de nece legit opus.* Ovid. in Ibid.

e Mat. 25. 21

f Jud. 13. 19, 20

fume of this, or the like ſpirituall ſacrifice of prayer.

*A prayer for a ſick man, when he is told that he is not a man for this world, but muſt prepare himſelf to go unto God.*

g Num.16.22. & 27.16. h Jer.38.16.

O Heavenly Father, who *art the* g *Lord God of the ſpirits of all fleſh*, h *and haſt made us theſe ſouls*, and haſt appointed us the time, as to come into this world, ſo (having i finiſhed *our courſe*) to go out of the ſame; k The number of my dayes which thou haſt determined, are now expired, and I am come to that utmoſt bound, which thou haſt appointed, beyond which I cannot paſſe. I know (O Lord) *that if thou entreſt into judgement, no fleſh can bee juſtified in thy ſight*: and I (O Lord) of all others ſhould appear moſt impure and unjuſt: for I have not m *fought that good fight* for the defence of thy faith and religion, with that zeal and conſtancy that I ſhould, but for fear of diſpleaſing the world, I have given way unto ſins and errors; and for deſire to pleaſe my fleſh, I have broken all thy commandments, in thought, word, and deed; ſo that n *my ſins have taken ſuch hold on me, that I am not able to look up, and they are more in number then the haires on my head.* o *If thou wilt ſtraitly marke mine iniquities, O Lord, where ſhall I ſtand? If thou* p *weigheſt me in the ballance, I ſhall bee found too light.* For I am void of all righteouſneſſe, that might merit thy mercy, and q *loaden* with all iniquities, that moſt juſtly deſerve

i Act.13.25,26 2 Tim.4.7. k Pſal.90.12. Job 14.5.14. & 16.22.& 21.21. Luke 22.53.

l Pſal.143.2.

m 1 Tim.4.7

n Pſal.40.13

o Pſal.130.3

p Dan.5.27

q Mat.27.28

deſerve thy heavieſt wrath. But, O my Lord and my God, for *Jeſus Chriſt* thy Sons ſake, r *in whom thou art well pleaſed* with all penitent and beleeving ſinners, take pitie and compaſſion upon me, who am the ſ *chief of ſinners*. Blot out all my ſins out of thy t remembrance, & u *waſh away* all my tranſgreſſions out of thy ſight with the x *precious bloud* of thy Son, which I beleeve that he, as an undefiled y *Lamb*, hath ſhed for the cleanſing of my ſins. In this faith I lived, in this faith I die: beleeving z *that Jeſus Chriſt died for my ſins, and roſe againe for my juſtification*. And ſeeing that he hath endured that death, and a *borne the burthen of that judgement*, which was due to my ſins, O Father, for his death and paſſions ſake, now (that I am coming to appear before thy judgement ſeat) acquit and deliver me from that fearfull judgement which my ſins have juſtly deſerved: and performe with me that gracious and comfortable promiſe which thou haſt made in thy Goſpel; b *That whoſoever beleeveth in thee, hath everlaſting life, and ſhall not come into judgement, but ſhall paſſe from death unto life*. c Strengthen, O Chriſt, my faith, that I may put the whole confidence of my ſalvation in the merits of thy obedience and bloud. Encreaſe, O holy Spirit, my patience: lay no more upon me d *then I am able to bear*; and enable me to bear ſo much as ſhall ſtand with thy bleſſed will & pleaſure. O bleſſed Trinity in Unity, my Creator, Redeemer, and Sanctifier, vouchſafe, that as my outward man doth decay; ſo my inward

r Mat. 3. 17.
ſ 1 Tim. 1. 15.
t Eze. 18. 22.
u Pſal. 51. 7.
x 1 Pet. 1. 19.
y Joh. 1. 29.
z Rom. 4. 25. 1 Cor. 15. 3, 4
a 1 Pet. 2. 24.
b Joh. 5. 24.
c Luke. 17. 5.
d 1 Cor. 10. 13.

inward man may more and more by thy grace and consolation, increase and gather strength. O Saviour, put my soul in a readinesse, that (like a e *wise Virgin*, having the f *wedding garment* of thy righteousnesse and holinesse) she may be ready to meet thee at thy coming, *with oyl in her Lampe.* * Marry her unto thy self, that she may be g one with thee in everlasting love and fellowship. O Lord h reprove Satan, and chase him away: i *Deliver my soul from the power of the dog: Save mee from the lyons mouth.* I thanke thee, O Lord, for all thy blessings, both spirituall and temporall, bestowed upon me: especially for my redemption, by the death of my Saviour Christ. I thank thee that thou hast protected me with thy k holy angels, from my youth up untill now. Lord, I beseech thee, give them a charge to attend upon me, till thou calleſt for my soule; and then to carry her (as they did the soule of l *Lazarus*) into thy heavenly kingdome. And as the time of my departure shall approach nearer unto me: so grant, O Lord, that my soule may draw nearer unto thee: and that I may joyfully m *commend my soul into thy hands*, as into the hands of a loving Father, and mercifull Redeemer: and at that instant, n *O Lord, graciously receive my spirit.* All which that I may doe, assist me, I beseech thee, with thy grace, and let thy holy Spirit continue with me unto the end and in the end, for Jesus Christ his sake thy Son, my Lord and onely Saviour: In whose name

e Mat. 25.4
f Mat. 22.11
* Apoc. 19.7
g John 17. 22
h Zach. 3.2
i Psal. 24.20,21
k Heb. 1.14
l Luke 16.22
m Psal. 31.5
n Acts 7.59

name I give thee thy glorie, and beg theſe things at thy hand, in that Prayer which Chriſt himſelf hath taught me, ſaying, *Our father which art in heaven, &c.*

### *Meditations againſt deſpaire, or doubting of Gods mercy.*

IT is found by continuall experience, that near the time of death (when the children of God are weakeſt) then Satan makes the greateſt flouriſh of his ſtrength: and aſſaults them with his ſtrongeſt temptations. For he knoweth that either he muſt now or never prevaile; for if their ſoules once get to heaven, he ſhall never vex nor trouble them any more: and therefore hee will now beſtir himſelf as much as hee can, and labour to ſet before their eyes all the groſſe ſinnes which ever they committed; and the judgements of God which are due unto them, thereby to drive them if hee can, to deſpaire; which is a grievouſer ſin then all the ſins that they committed, or he can accuſe them of.

Satans firſt ſtratagem in the time of death.

*If Satan therefore trouble thy conſcience more towards thy death then in thy life time:*

The deſtitute.

1 Confeſſe thy ſins unto God, not onely in generall, but alſo in particular.

2 Make ſatisfaction unto thoſe men whom thou haſt wronged if thou be able. And if thou doeſt injuriouſly or fraudentlie detaine or keep in thy poſſeſsion any lands, or goods, that of right doe belong to any widdow or fatherleſſe childe; preſume not,

not, as thou tendereſt thy ſoules health, to looke Chriſt the righteous Judge in the face; unleſſe thou doeſt firſt make a reſtitution thereof to the right owners. For the law of God, under the penalty of his curſe, requireth thee o *to reſtore whatſoever was given thee to keepe, or which was committed to thy truſt, or whatſoever by robbery, or violent oppreſſion, thou tookeſt from thy neighbour, with a fifth part for amends added to the principall.* And unleſſe that like p *Zacheus* thou doeſt make *reſtitution of ſuch goods and lands*, according to Gods law, thou canſt never truly repent; and without true repentance thou canſt never be ſaved. But though by the temptation of the devil thou haſt done wrong and injury; yet if thou truly repent, and make reſtitution to thy power, the Lord hath promiſed to bee mercifull unto thee, to hear the q prayers of his faithfull Miniſters for thee, to forgive thee thy treſpaſſe and ſin, and to receive thy ſoule in the merits of Chriſts bloud, as a r Lamb without blemiſh.

o Levit. 6. 2, 3, 4 &c. Num 5. 6, 7, 8 *Non remittitur peccatum, niſi reſtitutione ablatum.*

p Luk. 19. 8, 9

q Iam. 5. 14, 15, 16

r Lev. 6, 6, 7

3. Ask God for Chriſt his ſake pardon and forgiveneſſe. And then theſe troubles of minde are no diſcouragements, but rather comforts; exerciſes, not puniſhments. They are aſſurances unto thee, that thou art in the right way: for the way to heaven is by the gates of hell; that is, by ſuffering paines in the body, and ſuch doubtings in the minde, that thy ſtate in this life being every way made bitter, the joyes of eternall life may reliſh unto thee better and more ſweet.

*If*

*If Satan tell thee, that thou haſt no faith, because thou haſt no feeling,* meditate, Satans ſecond aſſault.

1 That the *f* trueſt faith hath often times the leaſt feeling, and greateſt doubts; but ſo long as thou hateſt ſuch doubtings, they ſhall not be laid unto thy charge, for they belong to the fleſh, from which thou art divorced. When thy fleſh ſhall periſh, thy weak inward man which hates them, and *loves the Lord Jeſus, ſhall be ſaved.* The Chriſtians encounter. *f* Pſal.31.22 Marke 9.24 Matth.14.31

2. That it is a better faith to beleeve without t *feeling*, then with feeling. The leaſt faith (ſo much as a u *graine of muſtard-ſeed*, ſo much as is in an infant baptized) is enough to ſave the ſoule which loveth Chriſt, and beleeveth in him. t Job 19. 26 u Mat.17.20

3. That the childe of God which deſireth to feele the aſſurance of Gods favour, ſhall have his deſire, when God ſhall ſee it to be for his good: for God hath promiſed to give them the x *water of life*, who thirſt for it. Wee have an example in * Maſter *Glover* the holy martyr, who could have no comfortable feeling till hee came to the ſight of the ſtake; and then cryed out, and clapped his hands for joy to his friends, ſaying, *O Auſtin, he is come, he is come*: meaning the feeling joy of faith, and the holy Ghoſt. y *Tarry therefore the Lords leaſure: be ſtrong, and he ſhall comfort thine heart.* x Apoc.3.5 Eſay 55. 1 * *Fox Act. Monum.* y Pſal.27.14

*If Satan ſhall aggravate unto thee the greatneſſe, the multitude, and hainouſneſſe of thy ſins*; meditate, Satans third aſſault.

1 That upon true repentance, it is as The Encounter

eaſie

a 1 Tim. 1. 15 easie with God to forgive the a greatest sin, as the least; and he is as willing to forgive many as to pardon one. And his mercie shineth more in pardoning *great sinners, then small offenders*: as appeares in the examples of *Manasses, Magdalen, Peter, Paul, &c.* And a 1 Rom. 5. 20 *where sin most abounded, there doth his grace rejoyce to abound much more.*

2. That God did never forsake any man, till that man did first forsake God, as appeares in the examples of *Cain, Saul, Achitophel, Abazia, Judas, &c.*

3. That God calleth all, even those sinners b Matth. 11. 28 who are b *heavie laden with sin*, & that he did never denie his mercie to any sinner that asked his mercy with a penitent heart. Thus the Historie of the Gospel witnesseth. There came unto Christ all sorts of sick sinners: the blinde, halt, lame, lepers; such as were sick of palsies dropsies, bloudy fluxes; such as were lunatick, & possessed with unclean spirits & devils. Yet of all those, not one that came & asked him mercie and help, went away without his errand. If mercie he asked, mercie he found; were his sin never so great, were his disease never so grievous. Nay, he offered & gave his mercie to many who never asked it, (being moved onlie with the bowels of his own compassion & the sight of their miserie) as to the woman c Luke 5. 8 of *Samaria, c* the widow of *Naim*, and to the d Joh. 7. 13 *d* sick man that lay at the pool of *Bethesda*, who had been 38. years sick. If he thus willingly gave his mercy to them that did not ask

ask it,& was *found of them* (as the Prophet saith) *that sought him not*; wil he deny mercy unto thee, who doth so earnestly pray for it with teares? dost, like the poore *Publican*, so heartily knock for it, with penitent fists, upon a bruised and broken heart? especially when thou prayest to thy Father in the name & mediation of Christ, for whose sake he hath promised to f *grant whatsoever we shall ask of him*: as sure as God is true he wil not. Though *Nineveh's* sins had provoked the Lord to send forth his sentence against them, yet upon their repentance he recalled it againe, and spared the city: How much more, if thou likewise repentest, wil he spare thee, seeing his sentence is not yet gone forth against thee? If he deferred the judgement all *Ahabs* dayes for the externall shew only which he made of humiliation; how much more wil he clean turn away his vengeance if thou wilt unfaignedly repent of thy sin, and return unto him for grace and mercie?

f 1 John. 14. 15

*Novit Dominus mutare sententiam, si tu noveris emendare vitam.* Aug. in Psal. 50

Hee offered his mercy unto *Cain* (who murthered his innocent brother) g *If thou doest well shalt thou not be accepted?* As if he should have said, If thou wilt leave thy envie and malice, and offer unto me a faithfull and contrite heart, both thou and thine *Oblation* also shall be acceptable unto me. And to *Judas* (that so treacherously betrayed him) in calling him h *Friend*, a sweet appellation of love; and when *Judas* offered, he willingly *consented with that* i *mouth* (*wherein was never found guile*) to kisse those dissembling lips, k *under which lurked*

g Gen. 4. 7.

h Mat. 26. 50.

i 1 Pet. 2. 22.

k Psal. 140. 3.

*the poyson of aspes.* Had *Judas* apprehended this word, l *Friend*, out of the mouth of Christ, as *Benhadad* did the word m *Brother*, from the mouth of *Achab*, doubtlesse *Judas* should have found the *God of Israel* more mercifull then *Benhadad* found the *King of Israel*. But God was more displeased with *Cain* for despairing of his mercy, then for murthering his brother; and with * *Judas* for hanging himself, then for betraying his Master: in that they would make the sins of mortall man, greater then the infinite mercy of the eternall God; or as if they could be more sinfull then God was mercifull. Whereas the least drop of Christs bloud is of more merit to procure Gods mercy for thy salvation, then all the sins (that thou hast committed) can be of force to provoke his wrath to thy damnation.

l Mat. 26. 50.

m 1 Kings 20 32. 33

Verse 31.

Judas *non tam scelus quam desperatio fecit penitus interire*, Aug *lib.* de util. panis.

*Sceleratior omnibus*, O Juda, *exitistiquem non pœnitentia duxit ad Dominum, sed desperatio traxit ad laqueum*, Leo.

Satans fourth assault.

*If Satan shall suggest, that all this is true of Gods mercy, but that it doth not belong unto thee, because that thy sins are greater then other mens, as being sins of knowledge, and of many years continuance; and such as whereby others have been undone: and all (for the most part) committed wilfully and presumptuously against God and thy conscience: And therefore though he will be mercifull unto others, yet he will not be mercifull unto thee:* meditate,

The encounter.

1 That many who are now in heaven (most blessed and glorious Saints) committed in the same kinde (when they lived on earth) as great, and greater sins then ever thou hast committed, and continued (before they

they repented) in those sins as long as ever thou hast done. As therefore all their sins, & the continuance in them, could not hinder Gods mercy, upon their repentance, from forgiving their sins, & receiving them into favour; no more shall thy sins, and continuance therein, hinder him from n being mercifull unto thee, if thou dost repent as they did: yea, upon thy repentance, every one of their examples is a pledge that he will do the same unto thee that he did unto them. For as the least sin, in Gods justice without repentance, is damnable; so the greatest sin, upon repentance, is in his mercy pardonable. Thy greatest and inveterate sins are but the sins of a man; but the least of his mercies is the mercy of God. Because thou knowest thine own sins, thou doubtest whether they shall be pardoned: marke how this doubtfull case is resolved by God himselfe. Many in *Isay's* dayes thought (as thou dost) that they had continued so long in sin, that it was too late for them now to seek to return unto God for grace & mercy. But God answereth them; o *Seek ye the Lord whilest he may be found: Call ye upon him whilest he is near.* As if he had said, whilest *life lasteth*, and my word is preached, I am near to be found of all that seek me, & pray unto me. The people reply: But we (O Lord) are grievous sinners, & therefore dare not presume to cal upon thy name, or to come near thine holinesse. To this the Lord answereth: p *Let the wicked forsake his way, & the man of iniquity his thoughts, & let him return to me, &*

n 1 Tim. 1. 16.

o Esa. 55. 6.

p Esa. 55. 7.

*I will have mercie upon him, and bee his God, and I will pardon him abundantly.* But wee would thinke (say the people) that if our sins were but ordinary sins, this promise of mercy might belong unto us. But because our sins are so great, and of such long continuance, therefore we fear lest when we appear before God, he will reject us. To this God answereth againe: *My thoughts* (of mercy) *are not your thoughts, neither are your wayes* (of pardoning) *my wayes: For as the heavens are higher then the earth, so are my wayes higher then your wayes, and my thoughts then your thoughts.* If therefore every sinner in the world were a world of such sinners as thou art: do thou but yet (what God bids thee) *repent and beleeve*; and the
q Act.20.28 r 1 Joh.1.7 q bloud of Jesus Christ, being the r *bloud of God, will cleanse* both thee and them *from all your sins.*

2. That as God did forsee all the sins which the world would commit, and yet all
s John.3.16 those could not hinder him s *from loving the world, so that he gave his only begotten Sonne to the death, to save as many of the world as would beleeve and repent:* much lesse shall thy sins (being the sins of the least number of the world) be able to hinder God from loving thy soul, and forgiving thy sins, if thou doest repent and beleeve.

3 That if hee loved thee so dearly
t Rom 5.10 (when thou wast his t *enemie*) that hee payed for thee so dear a price as the spilling of his heart bloud; how can he now but be gracious unto thee, when to save thee will

wil coſt him but the caſting of a *gratious look* upon thee? Look not thou therefore to the greatneſſe of thy ſins, but to the infiniteneſſe of his mercy; which is ſo ſurpaſſing great, that if thou putteſt all thine own grievous ſinnes together, and adde unto thoſe the ſins of *Cain*, and *Judas*; and put unto them all the ſins of all the reprobates in the world; (doubtleſſe it would bee a huge heap) yet compare this huge heap with the infinite mercy of God, and there will be no more compariſon betwixt them, then betwixt the leaſt molehill, and the greateſt mountaine in a countrey. The cry of the grievouſeſt ſin that ever we read of, could never reach up higher then unto heaven, as the *u* cry of the ſinnes of *Sodom*: but x *the mercy of God* (ſaith David) *reacheth up higher then the heavens*, and ſo overtoppeth all our ſins. And y *if his mercy bee greater then all his works*, it muſt needs be greater then all thy ſins. And ſo long as his mercy is greater then the ſins of the whole world, doe thou but repent, there is no doubt of pardon.

u Gen. 18. 21
x Pſa. 108. 4
y Pſal. 145. 9

*If Satan ſhall object, that thou haſt many times vowed to repent, and haſt made a ſhew of repentance for the time, and yet didſt fall to the ſame ſins againe, and againe, and that all thy repentance was but fained, and a mocking of God. And that ſeeing thou haſt ſo often broken thy vow, therefore God hath with drawne his mercy, and hath changed his love, &c.* meditate.

Satans fifth aſſault.

The encounter.

1. That though this were true (which indeed is hainous) yet it is no sufficient cause why thou shouldest despaire; seeing that this is the common case of all the children of God in this life, who vow so oft to forbear some sin, * till perceiving their weaknesse not able to perform it, they vow that they will vow no more. Their vowes shew the desires of their spirituall man; their breakings, the weaknesse of their corrupt flesh. And our oft slips to the same sins Christ foresaw when he taught us to pray daily; *O Father forgive us our trespasses.* And why doth Christ enjoyn thee (who art but sinfull man) z *to forgive thy brother seven times in a day, if he shall returne seven times in a day,* & say, *It repenteth me*; but to assure thee that he (being the God of mercy and goodnesse it self) will forgive unto thee thy a *seventy times sevenfold* sins a day, which thou hast committed against him, if thou return unto him by true repentance? The *Israelites* were cured by looking (though with weak eyes) on the b *brazen serpent,* as oft as they were stung by the fiery serpents in the wildernesse, to assure thee, that upon thy * tears of repentance, thou shalt be recovered by faith in Christ, as often as thou art wounded to death by sin.

2 That thy salvation is grounded, not upon the constancy of thine obedience, but upon the firmenesse of Gods covenant. Though thou variest with God, and the Covenant bee broken on thy behalf, yet it is firm on Gods part; and therefore

* I remember (saith *Luther*) that *Staupitius* was wont to tell me, *Ego plusquam millies Deo Vovi, &c.* I have more then a thousand times vowed unto God, that I would mend my life, but I could never perform my vow. Henceforth *I* will make no such vow, because I verily know that *I* cannot keep it. Unlesse therefore God will be mercifull unto me for Christ his sake, and grant me a blessed departure out of this wretched life, all my vowes and good works wil stand me in no stead. This is the state of the dearest children of God in this life. Read *Luther* on *Gal.* Cap. 5.

z Luk. 17.3,4.
a Mat. 28, 21. 22
b Num. 21.9

* *Post lachrymas gemitusque graves clementia Christi, Confestim est oculos ante locanda tuos.*

therefore all is safe enough if thou wilt return: For there is no c *variableness with him, neither shadow of change.* He hath locked up thy salvation, and made it sure in his own d *unchangeable purpose*; and hath delivered to thy keeping the keyes, which are * faith and repentance; and whilest thou hast them, thou mayest perswade thy self that thy salvation is sure and safe: For, e *whom God loveth, he loveth to the end, and never repenteth* of bestowing his love on them who repent and beleeve.

c Jam. 1. 17

d Rom. 8. 28 Rom. 9. 11

* By these keys *Peter* Opened heaven to himself, and afterwards unto the rest of the Apostles with others, Luk. 22. 32 and 24. 47. &c, c John. 10. 29 and 13. 1 Rom. 11. 28 and 8. 35 Satans sixth assault.

Lastly, *If Satan shall perswade thee, that thou hast been doubting a long time, and that it is best for thee now to despaire, seeing thy sins increase, and thy judgement draweth near:* meditate,

1 That no sin (though never so great) should be a cause to move any Christian to despaire, so long as Gods mercy, by so many millions of degrees, is greater: and every penitent and beleeving sinner hath the pardon of all his sins confirmed by the word and oath of God, f *two immutable things wherein it is impossible that God should lye.* His *Word* is, that at *what* g *time soever*, a sinner, *whosoever*, doth repent of his sin, *whatsoever* (for both *times*, and *sins*, and *sinners* are indefinite) *from the bottome of his heart, God will blot forth all his sins out of his remembrance, that they shall be mentioned unto him no more.* If we will not take his word (which God forbid we should doubt of) he hath given us his oath: h *As I live I desire not the death of the wicked, but that the wicked*

f Heb. 6. 18

g Ezek. 18. 21, 22

D. *King of London* his lectures on *Jonah.*

h Ezec. 33. 11

*turn from his way and live.* As if hee had said, Will ye not beleeve my word? I swear by my life, that I delight not to damne any sinner for his sins, but rather to save him, upon his conversion and repentance. The meditation hereof moved *Tertullian* to exclaime: * *O how happy are we, when God sweareth that he wils not our damnation! Oh, what miserable wretches are we, if we will not beleeve God when he sweareth his truth unto us!* Listen, O drouping spirit, whose soul is assailed with waves of faithlesse despaire; how happy were it to see many like thee and *Hezekias*, (i *who mourn like doves for the sense of sin, and chatter like cranes and swallows for the fear of Gods anger*) rather then to behold many who die like beasts, without any feeling of their owne estate, or any fear of Gods wrath, or tribunall seat, before which they are to appeare? Comfort thy selfe, O languishing soul, for if this earth hath any, for whom Christ spilt his bloud on the crosse, thou assuredly art one. Chear up therefore thy selfe in the Alsufficient attonement of the bloud of the Lamb, k *which speaketh better things then that of Abel*; and pray for those who never yet obtained the grace to have such a sense and detestation of sin. Thou art one indeed, for whom Christ died, and from whom a *wounded* spirit (judging rather according to his feeling then his faith) hath wrung that dolefull voice of Christ, l *my God my God, why hast thou forsaken me?* And doubt not but ere long thou shalt as truely *m* reigne with

* *O felices nos, quorum causa jurat Deus. O miserimos nos si non Deo quidem juranti, credamus.* Tertul.

i Isa. 38. 14

k Heb. 12. 24

l Mat. 27. 41

m 2 Tim. 2. 12

with him, as now thou doſt ſuffer with him: for n *Yea*, and *Amen*, hath ſpoken it. No ſin bars a man from ſalvation, but only *incredulity* and *impenitency*: nothing makes the ſin againſt the holy Ghoſt *unpardonable*, but want of o *repentance*. Thy unfained deſire to repent is as acceptable unto God as the perfecteſt repentance that thou couldſt wiſh to performe unto him.

n 2 Cor. 1.20 Apoc. 3.14

o Heb. 6.6

Meditate on theſe *Evangelicall comforts*, and thou ſhalt ſee that in the very agony of death, God wil ſo aſſiſt thee with his Spirit that when Satan looketh for the greateſt victory, he ſhall receive the fowleſt foile; yea, when thy eye-ſtrings are broken, that thou canſt not ſee the light, *Jeſus Chriſt* will appear unto thee to comfort thy ſoul, & his p *holy Angels* will carry thee into his heavenly kingdome. Then ſhall thy friends behold thee (like *Manoahs* angel) doing wonders indeed, when they ſhal ſee a fraile man in his greateſt weakneſſe (by the meere aſſiſtance of Gods Spirit) overcoming the ſtrength of ſin, the bitterneſſe of death, and all the power of Satan; and in the fire of faith, and perfume of prayer, aſcend up with angels victorioufly into heaven.

p Luk. 19.22

*An admonition to them who come to viſit the ſick.*

THey who come to viſit the ſick, muſt have a ſpecial care not to ſtand dumb and ſtaring in the ſick perſons face to diſquiet him, nor yet to ſpeak idly, and to aske unprofitable queſtions, as moſt do.

If they see therefore that the sick party is like to die, let them not dissemble, but lovingly and discreetly admonish him of his weakness, and to prepare for eternall life. One houre well spent, when a mans life is almost out-spent, may gaine a man the assurance of eternall life. Soothe him not with the vaine hope of this life, lest thou betray his soul to eternall death. Admonish him plainly of his estate: and ask him briefly these or the like questions.

*Questions to be asked of a sick man, that is like to die.*

DOst thou beleeve that Almighty God, the Trinitie of persons in Unity of Essence, hath by his power made heaven and earth, and all things therein? and that he doth still by his divine providence govern the same; so that nothing comes to passe in the world, nor to thy self, but what *his divine hand and counsell hath determined before to be done?*

2 Dost thou confesse that thou hast transgressed and broken the holy commandements of Almighty God, in thought, word and deed; and hast deserved for breaking his holy Lawes the curse of God, which containeth *all the miseries of this life, & everlasting torments in hell fire*, when this life is ended, if so be that God should deal with thee according to thy deserts?

3 Art thou not sorry in thy heart that thou hast so broken his Laws, and neglected his service and worship, and so much followed

followed the world, and thy own vaine pleasures? and wouldest thou not lead an holier life, if thou wert to begin againe?

4 Dost thou not from thy heart desire to bee reconciled unto God in Jesus Christ, his blessed Son thy Mediator, q *who is at the right hand of God in heaven,* r *now appearing for thee in the sight of God, and making request unto him for thy soul?*

q Rom. 8. 34
r Heb. 9. 24

5 Dost thou renounce all confidence in all other Mediators, or Intercessors, Saints, or Angels, beleeving that Jesus Christ the only s Mediator of the New Testament, t is able perfectly to *save them that come unto God by him, seeing he ever liveth to make intercession for them?* And wilt thou with *David* say unto Christ, u *whom have I in heaven but thee? And there is none upon the earth that I desire beside thee.*

s Heb. 9. 15; 1 Tim. 2. 5
t Heb. 7. 25
u Psal. 73. 25

6 Dost thou confidently beleeve, and hope to be saved by the only merits of that bloudy death and passion, which thy Saviour Jesus Christ hath suffered for thee, not putting any hope of salvation in thine own merits, nor in any other means or creatures; being assuredly perswaded, x *That there is no salvation in any other: and that there is none other name under heaven whereby thou must be saved?*

x Act. 4. 12
Act. 10. 43.

7 Dost thou heartily forgive all wrongs or offences done or offered unto thee, by any manner of person whatsoever? And dost thou as willingly (from thy heart) ask forgiveneſſe of them whom thou hast grievously wronged in word or deed?

And

And doſt thou caſt out of thy heart, all malice and hatred, which thou haſt borne to any body: that thou mayeſt appear before the face of Chriſt (y *the prince of peace*) z in perfect love and charity.

y Isay 9.6
z Heb. 12,14

8 Doeth thy conſcience tell thee of any thing which thou haſt wrongfully taken and doſt ſtill with-hold from any widow or fatherleſſe children, or from any other perſon whomſoever? Be aſſured that unleſſe thou ſhalt reſtore, like *Zacheus*, theſe goods and lands (if thou be able) thou canſt not truely repent: and without true repentance thou canſt not be ſaved, nor looke Chriſt in the face, when thou ſhalt appear before his judgement ſeat.

9 Doſt thou firmly beleeve that thy body ſhall be raiſed up out of the grave, at the ſound of the laſt trumpet? And that thy body and ſoul ſhall be united together againe in the reſurrection day, to appeare before the *Lord Jeſus Chriſt*; and thence to go with him into the kingdome of heaven to live in everlaſting bliſſe and glory?

If the ſick party ſhall anſwer to all theſe queſtions like a faithfull Chriſtian; then let all who are preſent joyne together and pray for him in theſe or the like words.

*A prayer to be ſaid for the ſick by them who viſit him.*

O Mercifull Father, who art the Lord and giver of life, and to whom belong the iſſues of death: we thy children here aſſembled, do acknowledge, that (in

(in reſpect of our manifold ſins) we are not worthy to aske any bleſſing for our ſelves at thy hands; much leſſe to become ſuiters to thy Majeſty in the behalf of others: yet becauſe *thou haſt commanded us to* a *pray one for another*, eſpecially for the ſick, and haſt promiſed *that the prayers of the righteous ſhall availe much with thee*: in the obedience therefore of thy commandment, and confidence of thy gracious promiſe, we are bold to become humble ſuiters unto thy divine Majeſty in the behalf of this our dear brother (or ſiſter) whom thou haſt viſited with the chaſtiſement of thine owne Fatherly hand. We could gladly wiſh the reſtitution of his health, and a longer continuance of his life and Chriſtian fellowſhip amongſt us: but for as much as it appeareth (as far as we can diſcerne) that thou haſt appointed by this viſitation, to call for him out of this mortall life; we ſubmit our wils to thy bleſſed will, and humbly intreat for Jeſus Chriſt his ſake, and the merits of his bitter death and paſſion (which he hath ſuffered for him) that thou wouldſt pardon and forgive unto him all his ſins; as well that wherein he was conceived and borne, as alſo all the offences and tranſgreſſions which ever ſince to this day and houre hee hath committed in thought, word, and deed againſt thy divine Majeſty. Caſt them behinde thy backe, b *Remove them as far from thy preſence as the Eaſt is from the Weſt*; blot them out of thy remembrance; lay them not to his charge;

a Jam. 5.

b Pſal. 103. 12

waſh

wash them away with the bloud of Christ, that they may no more be seen; and deliver him from all the judgements which are due unto him for his sins; that they may never trouble his conscience, nor rise in judgement against his soul; and impute unto him the righteousnesse of Jesus Christ, whereby he may appear righteous in thy sight: and in this his extremity at this time, we beseech thee look down from heaven upon him with those eyes of grace and compassion, wherewith thou art wont to look upon thy children in their affliction and misery. Pity thy wounded servants, like the good Samaritan: for here is a sick soul that needeth the help of such an heavenly Physician. O Lord, increase his faith, that he may beleeve that Christ died for him, and that his blood cleanseth him from all his sins: & either asswage his pain, or else encrease his patience, to endure thy blessed will and pleasure. And (good Lord) lay no more upon him then thou shalt enable him to bear: Heave him up unto thy self, with those sighs & groans which cannot be expressed. Make him now to feele what is the hope of his calling, and what is the exceeding greatnes of thy mercy & power towards them that beleeve in thee. And in his weaknesse, O Lord, shew thy strength, defend him against the suggestions, and temptations of Satan, who (as he hath all his life time) will now, in his weaknesse especially, seek to assaile him, and to devour him. O save his soul & reprove Satan; & comand thy holy angels to be about him,

him, to aide him, and to chaſe away all evil and malignant ſpirits far from him. Make him more and more to loath this world, *and deſire to be looſed, and to bee with Chriſt.* And when that good hour and time ſhall come (wherein thou haſt determined to call for him out of this preſent life) give him grace peaceably and joyfully to yeeld up his ſoul into thy merciful hands. And do thou receive him in thy mercy, and let thy bleſſed angels carry him into thy Kingdom. Make his laſt hour his beſt hour, his laſt words his beſt words, and his laſt thoughts his beſt thoughts. And when the ſight of his eyes is gone, and his tongue ſhall faile to do his office, grant, (O Lord) that his ſoul may (with *Stephen*) behold Jeſus Chriſt in heaven, ready to receive him: and that thy ſpirit within him *may c make requeſts for him with ſighs which cannot be expreſſed.* Teach us in him to read & ſee our own end & mortality: & therefore to be carefull to prepare our ſelves for our laſt ends, & put our ſelves in a readineſſe againſt the time that thou ſhalt call for us in the like manner. Thus, Lord, we recommend this our dear brother (or ſiſter) thy ſick ſervant, unto thy eternall grace & mercy in that prayer which Chriſt our Saviour hath taught us, ſaying.

c Rom. 8. 26

*Our Father which art in heaven, hallowed be thy name, &c.*

*Thy grace O Lord Jeſus Chriſt, thy love O heavenly Father, thy comfort and conſolation, O holy Spirit, be with us all, and eſpecially with this thy ſick ſervant, to the end, and in the end, Amen.*

Let

Let them read often unto the ſick, ſome ſpeciall chapters of the holy Scriptures; as,

The three firſt chapters of the booke of *Iob.*

The 14, and 19. chapters of *Iob.*

The 34. chapter of *Deutronomie.*

The two laſt chapters of *Ioſhua,*

The 17. chapter of the firſt of the *Kings.*

The 2. 4. and 12. chapters of the ſecond of the *Kings.*

The 38. 40. and 65. chapters of *Iſaiah.*

The hiſtory of the paſſion of Chriſt.

The 8. chapter to the *Romanes.*

The 15. chapter of the firſt Epiſtle to the *Corinthians.*

The 4. of the firſt Epiſtle to the *Theſſalonians.*

The 5. chapter of the ſecond Epiſtle of *Paul* to the *Corinthians.*

The firſt and laſt chapters of Saint *Iames.*

The 11. and 12 to the *Hebrews,*

The firſt Epiſtle of *Peter.*

The three firſt and the three laſt chapters of the *Reveſation*, or ſome of theſe.

And ſo exhorting the ſicke partie to wait upon God, by faith and patience, till hee ſend for him; and praying the Lord to ſend them a joyfull meeting in the kingdome of heaven, and a bleſſed reſurrection at the laſt day, they may depart at their pleaſure in the peace of God.

## *Consolations against impatiency in sickneſſe.*

IF in thy ſickneſſe by extremity of paine thou be driven to impatiency, meditate; 1. That thy ſins have deſerved the pains of hell: therefore thou mayeſt with the greater patience endure theſe Fatherly corrections.

2. That theſe are the ſcourges of thine heavenly Father, and the rod is in his hand. If thou didſt ſuffer with reverence, being a childe, the *d* correction of thy earthly parents, how much rather ſhouldſt thou now ſubject thy ſelf (being the childe of God) to the chaſtiſement of thy heavenly Father, ſeeing it is for thine eternall good? d Heb. 12,9

3 That Chriſt ſuffered in his Soul and Body *e far grievouſer* paines for thee therefore thou muſt more willingly ſuffer his bleſſed pleaſure for thy own good. Therfore (ſaith *Peter*) *f Chriſt ſuffered for you, leaving you an example that you ſhould follow his ſteps.* And *g Let us* (ſaith S. *Paul*) *run with joy the race that is ſet before us, looking unto Jeſus the Author and Finiſher of our Faith, who for the joy that was ſet before him endured the croſſe, &c.* e *Vir dolorum* Iſa. 53.3 f 1 Pet. 2. 21 g Heb. 12, 1, 2

4 That theſe afflictions which now you ſuffer, h *are none other but ſuch which are accompliſhed in your brethren that are in the world*, as witneſſeth *Peter*: Yea, *Jobs* afflictions were far more grievous. There is not one of the Saints, which now are at reſt in heavenly joyes, but endured as much as you do, before they went thither: Yea, many of them willingly ſuffered all the torments that h 1 Pet. 5. 9. S. Ronirus *Cum quotannis gravi morbo tentaretur a Deo doluit quod uno anno liber eſſet, ac ſi tunc a Deo deſertus fuiſſet,* Vit. par. c. 2. 8

that tyrants could inflict upon them, that they might come to those heavenly joyes, whereunto you are now called. And

i 1 Pet.5.10 you have a promise that the i *God of all grace, after that you have suffered a while, will make you perfect, establish, strengthen, and settle*

k 1 Cor.10.13 *you.* And that k *God of his fidelity will not suffer you to be tempted above that you are able, but will with the temptation also make a way to escape, that ye may be able to bear it.*

5 That God hath determined the time when thy affliction shall end, as well as the

l Joh.5.5 time when it began. l *Thirty eight years* were appointed the sick man at *Bethesda's poole:*

m Mat.9.20 m *twelve years* to the woman *with the bloudy*

n Exod.22 *issue*: n *Three months to Moses*: o *Ten dayes*

o Apoc.2.10 *tribulation to the Angel of the Church of*

p 1 Sam.24.25 *Smyrna*: p *Three dayes plague to David.* Yea

q Psal.56.8 the number of the godly mans q teares are *registred in Gods book*, and the quantity kept in his *Bottle.*

r *Modicum & videbo vos.* Joh.16.16

The time of our troubles (saith Christ) is but a r *modicum*; Gods anger lasts but a

s Psal.30. *moment* (saith *David*;) t *A little season* (saith

t Apoc.6.11 Joh.16. the Lord:) and therefore cals all the time of our pain, but the hour of sorrow. *David*,

u Psal.119.7 *Nubecula est, cito transibit.* for the swiftnesse thereof, compares our present troubles to a u *brooke*: and *Athanasius* to a *showre.* Compare the longest misery that man endures in this life to the eternity of heavenly joy, and they will appear to

x Joh.16.21 be nothing. And as the sight of a x *son* safe born, makes the mother forget all her former deadly pain: So the sight of Christ in Heaven, who was born for thee will make

all

ll these pangs of death to be quite forgotten, as if they had never been: like y *Stephen*, who, as soon as he saw Christ, forgat his own wounds, with the horror of the grave, and terror of the stones, and sweetly yeelded his soul into the hands of his Saviour; forget thine own pain, think of Christs wounds, z *be faithfull into the death, and he will give thee the crown of eternall life.*

y Acts 7.

z Apoc. 2. 10

6 That you are now called to repetitions in Christs School; to see how much faith, patience and godlinesse, you have learned all this while: And whether ye can, like *Job*, a *receive at the hand of God some evil*, as well as you have hitherto received a great deal of good. As therefore you have alwayes prayed, *Thy will be done*; so be not now offended at this which is done by his *holy will*.

a Job. 2. 10

7 That b *all things shall work together for the best to them that love God: insomuch that c neither death, nor life, nor angels, nor principalities, nor powers, &c. shall be able to seperate us from the love of God which is in Jesus Christ our Lord.* Assure thy selfe, that every pang is a prevention of the paines of hell; every respite, an earnest of heavens rest: And how many stripes do you esteem heaven worth? As your life hath been a comfort to others; so give your friends a *Christian example* to die, and deceive the devil as *Job* did. It is but the crosse of Christ sent before, to crucifie the love of the world in thee, that thou mayest go eternally to live with Christ,

b Rom. 8. 28

c vers. 38, 39 *Morbus non malis ad immerandus quia multis utiliter accedit.* Basil. in Hexam. *Morbus est utilis quædam institutio, quæ docet caduca aspernere, & cœlestia spirare.* Nozia. ad Philagrium.

Christ who was crucified for thee. As thou art therefore a true Christian, tak up (like *Simon of Cyrene*) with both thy armes, his holy crosse, carry it after him unto his: thy paines will shortly passe, thy joyes shall never passe away.

### *Consolations against the fear of death.*

IF in the time of thy sickneſſe thou findest thy self fearfull to die; meditate;

1. That it argueth a daſtardly minde to fear that which is not: for in the church of Christ there is no death, *Isay* 25. 7. & And, *Whosoever liveth and beleeveth in Christ, shall never die*, *John.* 11. 26. Let them fear death who live without Christ. Christians die not; but when they pleaſe God, they are
d Gen. 5. 24 like d *Enoch*, tranſlated unto God. Their
e 2 King. 2. 11. paines are but e *Eliahs fiery chariot*, to carry
f Luke 16. 22. them up to heaven: or like f *Lazarus* ſoone ſending them to *Abrahams* boſome. In a word, If thou be one of them that, like *La-*
g Joh. 11. *zarus*, *loveſt Jeſus*, g *thy ſickneſſe is not unto death, but for the glory of God*; who of his love changeth thy living death to an everlaſting life. And if many heathen men as *Socrates*, *Curtius*, *Seneca*, *&c.* died willingly (when they might have lived) in hope of the immortality of the ſoul; wilt thou, being trained ſo long in Chriſts ſchool, (and now called to the *Marriage ſupper of the bleſſed Lamb*, *Apoc.* 19. 7.) be one of thoſe gueſts that refuſe to go to that joyfull banquet? God forbid.

2 Remember

Remember that thy abode here is but the
cond degree of thy life: for after thou hadst
edst nine months in thy mothers womb,
ou wast of necessity driven thence to live
re in a second degree of life, And when
at *h* number of moneths which God hath
termined for this life are expired, thou
ust likewise leave this, and passe to a third
gree in the other world, which never ends.
Which to them that live & die in the Lord,
rpasseth as far this kinde of life, as this
oth that which one lives in his mothers
omb, to this last and excellentest degree of
fe: through this doore passed Christ him-
lf, and all his Saints that were before thee,
nd so shall all the rest after them and
ee. Why shouldest thou fear that which
common to all Gods elect? why should
at bee uncouth unto thee which was so
elcome to all them? Fear not death, for
s it is the * *Exodus* of a bad, so it is the *Ge-*
*sis* of a better world: the end of a tempo-
all, but the beginning of an eternall life,

h Job. 14. 5

* *Mors præsentis vitæ exitus, & introitus melioris* Ber. in Ep. ad Rom.

3 Consider that there are but three things
at can make death so fearfull unto thee;
rst, the losse thou hast thereby: secondly,
e pain that is *therein*: thirdly the terrible
fects which follow after. All these are but
lse fires, and causelesse fears. For the first, if
ou leavest here uncertain goods, which
*theeves may rob*, thou shalt find in heaven
true *treasure*, that can never bee taken a-
way: these were but lent thee, as a steward
pon accounts; those shall be given thee as
y reward for ever. If thou leavest a loving
wife,

i Matth. 6. 19, 20

wife, thou ſhalt be married to Chriſt which is moſt lovely: if thou leaveſt children and friends, thou ſhalt there finde all thy religious anceſtors, and children deputed; yea, Chriſt, and all his bleſſed Saints & angels; and as many of thy children as be Gods children, ſhall thither follow after thee: thou leaveſt an earthly poſſeſſion, and k *houſe of clay*; and thou ſhalt *l* enjoy an *heavenly inheritance*, and manſion of glory, which is purchaſed, prepared and reſerved for thee. What haſt thou loſt? Nay, is not death unto thee gain? *Go home, go home*, and we will follow after thee.

k Job. 10. 9
l 2 Cor. 5. 1

Secondly, for the paine in death; the * fear of death more pains many then the very pangs of death: for many a Chriſtian dies without any great pangs or pains. Pitch the *Anchor* of thy hope on the firm ground of the word of God, who hath promiſed in thy m *weaknes to perfect his ſtrength*, n *not to ſuffer thee to be tempted above that thou art able to bear*. And Chriſt will ſhortly turn all thy temporall paines to his eternall joyes.

*Timor mortis ipſa morte pejor

m 2 Cor. 12. 9
n 1 Cor. 10. 13

Laſtly, as for the terrible effects which follow after death, they belong not unto thee being a member of Chriſt; for Chriſt by his death hath taken away the ſting of death to the faithfull: ſo that now o *there is no condemnation to them that are in Chriſt Ieſus*. And Chriſt hath proteſted, that p *He that beleeveth in him hath everlaſting life, and ſhall not come into condemnation, but hath paſſed from death unto life*. Hereupon the holy Spirit

o Rom. 8. 1
p John 5. 24

spirit from heaven saith, *Blessed are the dead that die in the Lord*: and that *from thenceforth they rest from their labours, and their works do follow them.* In respect therefore of the faithful, q *death is swallowed up in victory*; & his sting which is sin, & the punishment thereof is taken away by Christ. Hence death is called, in respect of our *bodies*, r *a sleep, and* s *rest*: in respect of our *souls*, t *a going to our heavenly Father*, u *a departing in peace*, x *a removing from this body to go to the Lord*, y *a dissolution of soul and body to be with Christ.* What shall I say? *Precious in the sight of the Lord is the death of his Saints.* These pains are but thy throwes and travel to bring forth eternal life. And who would not passe through hell to go to Paradise? much more through death. There is nothing after death that thou needest fear; not thy sins, because Christ hath payed thy ransome; not the judge, for he is thy loving brother; not the grave, for it is the Lords bed; not hell, for thy redeemer keeps the keyes; not the devil, *for the angels of God pitch their tents about thee*, and will not leave thee, till they bring thee to heaven. Thou wast never nearer eternall life, glorifie therefore Christ by a blessed death. Say cheerfully, *come Lord Jesus*, for thy servant cometh unto thee: I am willing, Lord, help my weakness.

q 1 Cor. 15.

r 1 Thess. 4
Esay 26.
s Apoc. 14
t John 14
u ἀναλυσις ἐν εἰρηνη Luk. 2.
x 2 Cor. 5.
y Phil. 2
ἀναλυσις.
Mori porta gloriæ, Greg. *janua vitæ* Bernard.

*Seven sanctified thoughts, and mournfull sighs of a sick man ready to die.*

NOw forasmuch as God of his infinite mercy doth so temper our paine and

and ſickneſſe, that we are not alwayes oppreſſed with extremity: but gives us in the midſt of our extremities ſome reſpite to eaſe and refreſh our ſelves, thou muſt have a ſpeciall care (conſidering how ſhort a time thou haſt, either for ever to loſe or to obtain heaven) to make uſe of every breathing time which God doth afford thee; and during that little time of eaſe, to gather ſtrength againſt the fits of greater anguiſh. Therfore in theſe times of relaxation & eaſe uſe ſome of theſe ſhort thoughts and ſighs.

*The firſt Thought*

SEeing every man enters into this life in tears, paſſeth it in ſweat, and ends it in ſorrow: ah what is there in it, that a man ſhould deſire to live any longer in it! Oh, what a foly is it that when the *Marine* roweth with all his force to arrive at the wiſhed port; and that the *Traveller* never reſteth till he comes to his journeys end, we fear to deſcry our port, and therefore would put back our Bark, to be longer toſſed in this continuall tempeſt: we weep to ſee our journeyes end, and therefore deſire our journey to be lengthened, that we might be more tired with a foul and cumberſome way.

*The ſpirituall ſigh thereupon.*

O Lord, this life is but a troubleſome pilgrimage: *a few* in dayes, but *full* in evils; and I am weary of it, by reaſon of my ſins: Let me therefore (O Lord) intreat thy Majeſty in this my bed of ſickneſſe, as

a *Elias*

a Gen 47. 9

a *Elias* did under the *Juniper tree in his affliction*: *It is now enough, O Lord, that I have lived so long in this vale of misery*: Take my soul into thy mercifull hands, for I am no better then my fathers. a 1 Kings 19.4

*The second thought.*

THinke with what a b *body of sin* thou art loaden, what great c *civill wars* are contained in a little world; d *the flesh fighting against the spirit*, passion against reason: earth against heaven: and the world within thee, banding it self for the world without thee: and that but one only mean remaines to end this conflict, death; which (in Gods appointed time) will separate thy spirit from thy flesh, the pure and regenerate part of thy soul from that part which is impure and unregenerate. b Rom. 7.24. c Jam. 4.1. d Gal. 5.17.

*The spirituall sigh upon the second thought.*

O *Wretched man that I am, who shall deliver me from the body of this death*; O my sweet Saviour, Jesus Christ, e *thou hast redeemed me with thy precious bloud*. And, *because thou* f *hast delivered my soule from sin, mine eyes from tears, and my feet from falling*, I do here from the very bottome of my heart, ascribe the whole praise and glory of my salvation, to thy only grace and mercy, saying (with the holy Apostle) g *Thanks be unto God, which hath given me the victory, through our Lord Jesus Christ*. Rom. 7.24. e 1 Pet. 1. Apoc. 5.9 f Psal. 116.8. g 1 Cor. 15.57 Psal. 145.

### *The third thought.*

THink how it behooves thee to be assured, that thy soul is Christs: for death hath taken sufficient gages to assure himself of thy body, in that all thy senses begin already to die, save only the sense of pain: but sith the beginning of thy being began with pain, marvel the lesse if thy end conclude with dolours. But if those temporall dolours (which only afflict thy body) be so painfull, O Lord, h *Who can endure the devouring fire? Who can abide the everlasting burning?*

h Isay 33.14

### *The spirituall sigh upon the third thought.*

O Lord Jesus Christ, the Son of the living God, who art the only Physician that canst ease my body from pain, and restore my soul to life eternall, put thy passion, crosse, and death, betwixt my soul and thy judgements, and let the merits of thy obedience stand betwixt thy Fathers justice and my disobedience, and from these bodily paines receive my soul into thine everlasting peace: for I cry unto thee with *Stephen*: i *Lord Jesus receive my spirit.*

i Act.7.59

### *The fourth thought.*

THink that the worst that death can do, is but to send thy soul sooner then thy flesh would be willing, to Christ and his heavenly joyes. Remember that

that that worſt is thy beſt hope. The worſt therefore of death is rather a help then a harme.

*The ſpirituall ſigh upon the fourth thought.*

O Lord Jeſus Chriſt the Saviour of all them that put their truſt in thee, forſake not him that in miſery flieth unto thy grace for ſuccour and mercy; O ſound that ſweet voice in the eares of my ſoul, which thou ſpakeſt unto the *penitent thief on the croſſe*, k *This day ſhalt thou be with me in Paradiſe.* For I, O Lord, do (with the Apoſtle) from my ſoul ſpeak unto thee, *I deſire to be diſſolved, and to be with Chriſt.*

k Luk. 23. 43

*The fifth thought.*

THink (if thou feareſt to die) that in l *Mount Sion there is no death*, m *for he that beleeveth in Chriſt ſhall never die.* And if thou dareſt to live, without doubt the life eternall (whereunto this life is a paſſage) ſurpaſſeth all. There do all the faithfull departed (having ended their miſeries) live with Chriſt in joyes; and thither ſhall all the godly which ſurvive, be gathered out of their troubles, to enjoy with him eternall reſt.

l Iſay 25. 7, 8
m Joh. 11. 26

*The ſpirituall ſigh upon the fifth thought.*

O Lord, thou ſeeſt the malice of Satan, who (not contenting himſelf, n *like a roaring lion*, all the daies and nights of our life to ſeek our deſtruction) ſhewes himſelf moſt buſie when thy children are

n 1 Pet. 5. 8

weakeſt and neareſt to their end; *O Lord, reprove him*, and preſerve my ſoul. He ſeeks to terrifie me with death, which my ſins have deſerved, but let thy holy ſpirit comfort my ſoul with the aſſurance of eternall life, which thy bloud hath purchaſed. Aſſwage my pain, increaſe my patience, and (if it be thy bleſſed will) end my troubles: for my ſoul beſeecheth thee with old bleſſed
o Luk.2.29 *Simeon*, o *Lord, now let me thy ſervant depart in peace according to thy word.*

*The ſixth thought.*

THink with thy ſelf what a bleſſing God hath beſtowed upon thee, above many millions of the world, that whereas they are either Pagans, who worſhip not the true God; or idolaters, who worſhip the true God falſely: Thou haſt lived in a true Chriſtian church, and haſt grace to die in the true Chriſtian faith, and to be buried in the *ſepulchre of Gods ſervants*: who all wait for
p Acts 26.6,7 the p *hope of Iſrael*, the raiſing of their bo-
q Luke 14 14 dies in the q *reſurrection of the juſt.*

*The ſpirituall ſigh upon the ſixth thought.*

r John 11.25,26 O Lord Jeſus Chriſt, *who art the* r *reſurrection and the life, in whom whoſoever beleeveth ſhall live though he were dead, I beleeve, that whoſoever liveth, and beleeveth in thee, ſhall never die:* ſ *I know that*
Verſ. 24 *I ſhall riſe againe in the reſurrection of the laſt*
t Job 19.25,26 *day:* t *For I am ſure that thou my Redeemer liveſt: and though that after my death wormes deſtroy this body, yet I ſhall ſee thee my Lord,*

*and*

*and my God in this flesh.* Grant therefore, O Christ, for thy bitter death and passion sake, that at that day I may bee one of them to whom thou wilt pronounce that joyfull sentence; u *Come ye blessed of my Father, inherit the kingdome prepared for you before the foundation of the world.* u Mat.25.34

*The seventh thought.*

THink with thy self how Christ endured for thee a x *cursed death*, and the y wrath of God which was due unto thy sins; and what terrible pain and cruell torments the Apostles and Martyrs have voluntarily suffered for the defence of Christs faith, when they might have lived by dissembling or denying him: How much more willing shouldst thou be to depart in the faith of Christ, having lesse pains to torment thee, and more means to comfort thee? x Gal.3.13 y Lam.1.12

*The spirituall sigh upon the seventh thought.*

O Lord, my sinnes have deserved the *pains of hell and eternall death*: much more these Fatherly corrections wherewith thou dost afflict me. *But O blessed* z *Lamb of God, which takest away the sins of the world, have mercy upon me, and wash away all my filthy sins* a *with thy most precious bloud: And* b *receive my soul into thine heavenly kingdome: For* c *into thine hands, O Father, I comm nd my spirit, and thou hast redeemed me, O Lord, thou God of truth.* z John 1.29. a Apoc.5.9. b Luke 23.42 c Psal.31.5

*The sick person ought now to send for some godly and religious pastour.*

IN any wise remember (if conveniently it may be) to send for some godly and religious Pastour, not only to pray for thee at thy death (for God in such a case hath promised to hear the prayers of the righteous d *prophet, and* e *elders of the Church*) but also upon thy confession and unfained repentance, to absolve thee of thy sins. For as Christ hath given him a calling to f *baptize thee unto repentance for the remission of thy sins*: so hath he likewise given him a *calling, and* g *power, and* h *authority* (upon repentance) *to absolve thee from thy sins.* i *I will give thee the keyes of the kingdome of heaven: And whatsoever thou shalt binde upon earth, shall be bound in heaven: And whatsoever thou shalt loose on earth shall be loosed in heaven.* And again, k *Verily I say unto you, whatsoever ye binde on earth shall be bound in heaven, and whatsoever ye loose in earth, shall be loosed in heaven.* And again, l *Receive ye the holy Ghost, whosesoever sins ye remit, they are remitted unto them: and whosesoever sins ye retaine, they are retained.* This doctrine was as ancient in the Church of God, as *Job*: for *Elihu* tels him, m *That when God strikes a man with malady on his bed, so that his soul draweth near the grave, and his life to the barriers: If there be any messenger with him, or an interpreter, one of a thousand, to declare unto man his righteousnesse, then will he have mercy upon him, &c.* And answerable hereunto

d Gen.20.7 Jer.18.20 and 3.1 Ezech.4.14 2 Sam 9.6 and 10 22.
e Jam.5.14,15, 16
f Mark 1.4 Acts 19.4
g 1 Cor 5.4
h 2 Cor. 10.1
i Mat.16.19
k Mat.18.18
l Joh.20.22,23
m Job 33.15 &c.

unto (saith *S. James*) n *if the sick have committed sins* (upon his repentance and the prayers of the elders) *they shall be forgiven him.* o *These have power to shut heaven,* p *and to deliver* (the scandalous impenitent sinners) *to Satan*; for q *the weapons of their warfare are not carnall, but mighty through God, to cast down, &c. and to have vengeance in readinesse against all disobedience.* They have the key of loosing, therefore the power of absolving.

n Jam. 5. 14. 15

o Apoc. 11. 6

p 1 Cor. 5. 5

q 2 Cor. 10. 2 &c. Mark 16.

* The Bishops and Pastors of the church do not forgive sin by any absolute power of their own (for so only Christ their Master forgiveth sins) but *ministerially*, as the servants of Christ, and stewards to whose fidelity the Lord and Master hath committed his keyes; and that is, when they doe *declare* and *pronounce* either *publickly* or *privately*, by the word of God, what *bindeth*, what *looseth*, and the mercies of God to penitent sinners or his judgement to impenitent and obstinate persons: and so do apply the generall promises, or threatnings to the *penitent or impenitent*. For Christ from heaven doth by them (as by his ministers on earth) declare *whom he remitteth* and *bindeth*, and to *whom he wil open the gates of heaven*, and against whom he will shut them. And therefore it is not said, Whose sins ye signifie to be remitted, but *whose sins ye remit*. They then do remit sin, because *Christ by their ministery remitteth sins*, as *Christ* by his disciples loosed *Lazarus*, *Joh.* 11. 44. And as no water could wash away *Naa-*

* *Ministri peccata remittunt non* αὐτεξουσίως, *sed* ὀργανικῶς. 1 Cor. 5. 4. 2 2 Cor. 4. 2 Acts 13 38 To this end saith *Basil.* in Ascet. c 13 *Christus omnibus Pastoribus & Doctoribus.* ἴσην παρέχει ἐξουσίαν, *aequalem tribuit potestatem, cujus signum est quod omnes ex aequo ligant & solvunt, ut Petrus.* Papists dare not deny this. *Quilibet sacerdos (quantum est ex virtute clavium) habet potestatem indifferenter in omnes.* In supplement. Thom. 4. 6.

*mans* leprosie, but the water of *Jordan*, (though other rivers were as clear, because the promise was annexed unto the water of *Iordan*, and not of other rivers) so, though another man may pronounce the same words, yet have they not the same efficacie and power to worke on the conscience, as when they are pronounced from the mouth of *Christs ministers*, because that the r *promise* is annexed to the *Word* of God in their mouthes: for them hath he s *chosen*, t *separated and set apart for this work*; and to them hath he committed the u *ministrie and word of reconciliation*: by their holy x *calling and* y *ordination*, they have received the z *holy Ghost*, and the *ministeriall power* of binding and loosing. They are sent forth of the holy Ghost, *for this work whereunto he hath called them.*

r John 20.23

s Acts. 1. 24
t Acts 13.2 Rom. 1,1

u 2 Cor. 5. 18, 19
x Acts 13.2. 1 Cor. 1. 1. Heb. 5.4.
y Tit. 1.5
z Joh. 20.22,23 Acts 11,24

And Christ gives his Ministers power to forgive sins to the penitent, in the same * words that he teacheth us in the Lords prayer, to desire God to forgive us our sins; to assure all penitent sinners, that God by his ministers absolution doth fully, through the merits of Christs bloud, forgive them all their sins. So that what *Christ* decreeth in heaven, *in foro judicii*, the same he declareth on earth by his reconciling Ministers, *in foro pœnitentiæ*. So that as God hath a *reconciled the World to himself by Jesus Christ: So hath he* (saith the Apostle) *given unto us the ministery of reconciliation.*

* ἐκ τίνων ἀφῆτε τὰς ἁμαρτίας Joha. 20.21 καὶ ἀφὲς ἡμῖν τὰς ἁμαρτίας ἡμῶν. Luke 11. 4. a 2 Cor. 5.18.

He that sent them to baptize, saying, *Go and teach all nations, baptizing them, &c.* sent

ſent them alſo to remit ſins, ſaying, b *As my Father ſent me, ſo ſend I you, Whoſeſoever ſins ye remit, they are remitted unto them, &c.* As therefore none can baptize (though he uſe the ſame water and words) but only the lawfull Miniſter which Chriſt hath c *called and authorized to this divine and miniſteriall function*; ſo though others may comfort with good words, yet none can abſolve from ſin, but only thoſe, to whom Chriſt hath committed the holy d *miniſterie and Word of reconciliation*: and of their abſolution Chriſt ſpeaketh, e *he that heareth you, heareth me.* In a doubtfull title thou wilt ask the counſell of thy skilfull Lawyer; in perill of ſickneſſe thou wilt know the advice of thy learned Phyſician; and is there no danger in dread of damnation, for a ſinner to be his own judge?

b John 20.21 &c.

c Heb.5.4

d 2 Cor.5.18,19

e Luk.10.16

Judicious *Calvin* teacheth this point of doctrine moſt plainly: *Etſi omnes mutuo nos debeamus conſolari, &c. Although* (ſaith he) *we ought to comfort and confirme one another in the confidence of Gods mercy, yet we ſee that the Miniſters are appointed as witneſſes and ſureties to aſcertaine our conſciences of the remiſſion of ſins: Inſomuch as they are ſaid to remit ſins, and to looſe ſouls. Let every faithfull man therefore remember, that it is his duty (if inwardly he be vexed and afflicted with the ſenſe of his ſinnes) not to neglect that remedy which is offered unto him by the Lord,* to wit, *that (for the eaſing of his conſcience) hee make private confeſſion of his ſins unto his Paſtour; and that he deſire his private endeavour*

Lib.4.Inſt.c.9. 4.ſect.12.

*for the application of some comfort unto his soul, whose office it is (both publikely and privately) to administer Evangelicall consolation to Gods people.*

*Beza* highly *commendeth this practice; and *Luther* saith, *That he had rather lose a thousand worlds, then suffer private confession to be thrust out of the church.* Our church hath ever most † *soundly* maintained the truth of this doctrine; but most justly abolished the tyrannous and Antichristian abuse of *popish auricular confession*, which they thrust upon the souls of Christians, as an *Expiatory sacrifice*, and a meritorious satisfaction for sin; racking their consciences to confesse, when they feel no distresse, and to enumerat all their sins, which is impossible: that by this meanes they might dive into the secrets of all men, which oftimes hath proved pernicious, not only to private persons, but to publike states. But the truth of Gods word is, that no person having received *orders* in the church of *Rome*, can truely absolve a sinner: for the keyes of absolution are two: the one is the key of authority, and that only *g* Christ hath: the other is the key of Ministrie, and this he *h* gives to his Ministers, who are therefore called the Ministers of Christ, *i The stewards of Gods mysteries: the* k *Ambassadours of reconciliation. Bishops, Pastours, Elders, &c.* But Christ never ordained in the new Testament, any order of sacrificing Priests, neither is the name of ἱερεὺς, which properly signifieth *Sacerdos, or sacrificing Priest,*

* *In Antith. Papatus & Christianis. vol. 1 fol. 66. Luther. tom. 6. Fol. 109 & seq.*

† Witnesse our Liturgie. *D Holl solvet D. Reynolds at* his death, who not being able to speak, kissed the hand wherewith he was absolved.

g Apoc. 3. 7
Mark 2. 7
Luke 5. 21
h Mat. 16. 19
1 Cor. 4. 1
k 2 Cor. 5. 20
*Ministerii claviis duplex est, una scientia discernendi.*
1 Cor. 12. 10
1 John 4. 1
Jer. 25. 15
*Alia est potestas ligandi & absolvendi.*

*Priest*, given to any officer of Christ, in all the new testament: Neither do we read in all the new testament of any, who confessed himself to a priest, but l *Judas*. Neither is there any reall m *priest*, in the new Testament, but only Christ. Neither is there any part of his priest-hood to be now accomplished on n *earth*, but that which he fulfilleth in heaven, by making intercession for us. Seeing therefore Christ never ordained any order of sacrificing priests; and that popish priests scorne the name of Ministers of the Gospel, to whom only Christ committeth his keyes; it necessarily followeth, that no popish priest can truely either excommunicate or absolve any sinner, or have any lawfull right to meddle with Christs keyes. But the Antichristian abuse of this divine ordinance, should not abolish the lawfull use thereof betwixt Christians and their Pastors in cases of distresse of conscience, for which it was chiefly ordained.

l John 18. Mat. 26. 47
m Heb. 7. 26 27. 28
n Heb. 8. 4 and 8. 1, 2

And verily, there is not any means more excellent to humble a proud heart, nor to raise up an humble spirit, then this spirituall conference between the Pastor and the people committed to their charge. If any sin therefore troubleth thy conscience, confesse it to Gods Minister, aske his counsel, and if thou doest truely repent, receive his absolution: And then doubt not, *in foro conscientiæ*, but thy sinnes are as verily forgiven on earth, as if thou didst hear Christ himselfe, *in foro judicii*, pronouncing them

to

o Luk.10.16

to be forgiven in heaven. o *Qui vos audit, me audit*; He that heareth you, heareth me. Try this, and tell me, whether thou shalt not finde more ease in thy conscience, then can be expressed in words. Did profane men consider the dignity of this divine calling, they would the more honour the calling, and reverence the persons.

The sick man (having thus eased his conscience, and received his absolution) may do well (having a convenient number of faithfull Christians joyned with him) to receive the holy Sacrament of the Lords Supper; to encourage him in his faith, to discourage the devil in his assaults. In this respect the * Councell of *Nice* termeth this Sacrament, *Viaticum, the souls provision for her journey*. And albeit the Lords Supper be an Ecclesiasticall action, yet for as much as our Lord (at the first institution) celebrated it in a *p* private house, and that q *S. Paul* termeth the houses of Christians the churches of Christ, and that r *Christ* himself hath promised *to be in the midst of the faithfull, where but two or three are gathered together in his name*; I see no reason, but if Christians desire it (when they are not through sickness able to come to the church) but that they should receive, and Pastors ought to administer unto them the Sacraments at home. He sheweth more simplicity then knowledge, who thinkes that this savours of a private Masse: for a Masse is called *private*, not because it is said in a private house, but because (as Bishop

* *Concil. Nic. can. 11.*

p Matth.26.18 Luk.22.12
q Rom.16.5 Philem.ver.2
r Mat.18.20

* *Jewel*

* *Jewel* teacheth out of * *Aquinas*) the priest receiveth the Sacrament himselfe alone without distribution made unto others, and then it is private, although the whole Parish be present and look upon him. There is as much difference between such a communion, and the Antichristian idol of a private Masse, as there is betwixt heaven and hell. For at a communion, in a private family, upon such an extraordinary occasion, Christ his institution is observed: Many faithfull brethren meet together, and tarry one for another. Christ his death is remembred and shewed, and the minister, together with the faithfull and the sick parties, do communicate. M. *Calvin* saith, * *That he doth very willingly admit the administring of the communion to them that are sick, when the case and opportunity so requireth.* And in * another place he saith, *That he hath many weighty reasons to compell him not to deny the Lords Supper unto the sick.* Yet I would wish all Christians to use to receive often (in their health) especially once every month with the whole *Church*; for then they shall not need so much to assemble their friends upon such an occasion, nor so much to be troubled themselves for want of the Sacrament. For as M. *Perkins* saith very well, *The fruit and efficacie of the Sacrament is not to be restrained to the time of receiving, but it extends it self to the whole time of mans life afterwards*: the efficacie whereof, did men throughly understand, they should not need to be often exhorted to receive it.

* *Jewel against Harding. Art.* 1 of private masse, *Fol.* 4

* *In missis privatis sufficit si unus sit præsens, scilicet Minister, qui populi totius personam gerit.* Aqu. par. 3. Quæst. 38. Art 3.

* *De cœnæ administratione ita sentio libenter admittendum esse hunc morem, ut apud ægrotos celebretur communio, cum res ita & opportunitas feret* Epi. 51.

* *Cur cœnam ægrotis negandam esse non arbitror, multæ & graves causæ me impellunt,* Epist 93. 1 *Perkins* his right way to dying well.

*Pastores*

*Admonitio ad Pastores.*

*Pastores omnes hic exoratos vellem, ut in hujus controversiæ statum penitus introspicientes, nec fideles ex hac vita migrantes, & panem vitæ petentes, viatico suo fraudari sinant, ne lugubris ista in iis adimpleatur lamentatio:* s Parvuli panem petunt, & non sit qui frangat eis.

s Lam. 4. 4

As therefore when a wicked liver dieth, he may say to death as *Ahab* said to *Eliah*, t *Hast thou found me, O my enemie?* so on the other side, when it is told a penitent sinner, that death knockes at the doore and begins to look him in the face; he may say of death as u *David* said of *Ahimaaz*, *Let him come*, and welcome: *for he is a good man, and cometh with good tidings:* he is the Messenger of Christ, and bringeth unto me the joyfull newes of eternall life. And as the *Red Sea* was a gulph to drown the *Ægyptians* to destruction, but a passage to the *Israelites*, to conveigh them to *Canaans* possession: so death to the wicked, is a sink to hell and condemnation; but to the godly the gate to everlasting life and salvation. And one day of a * blessed death, will make an amends for all the sorrowes of a bitter life.

t 1 Kings 21. 20

u 2 Sam. 18. 27 *ut moriar pius, solvere disce pie*

* *Summum hominis bonum, bonus ex hac vita exitus.*

When therfore thou perceivest thy soul departing from thy body, pray with thy tongue if thou canst, else pray in thy heart and minde, these words, fixing the eyes of thy soul upon Jesus Christ thy Saviour.

*A prayer at the yeelding up of the Ghost.*

O Lamb of God, which by thy bloud hast taken away the sins of the world, have mercy upon me a sinner. x *Lord Jesus receive my Spirit. Amen.*

John 1. 29

x Acts 7. 59

*When*

*When the sick party is departing, let the faithfull that are present kneel down, & commend his soul to God, in these or the like words.*

O Gracious God, and mercifull Father, y *who art our refuge and strength, and a very present help in trouble*; lift up the z *light of thy favourable countenance* at this instant upon thy servant, that now cometh to appear in thy presence; wash away, good Lord, all his sins, by the merits of a *Christ Jesus* bloud, that they may never be laid to his charge. Increase his faith, preserve and keep safe his soul from the danger of the devil, and his wicked angels. Comfort him with thy holy Spirit, cause him now to feel that thou art his loving Father, and that he is thy childe by adoption, and grace. Save, O Christ, the price of thine own bloud, and suffer him not to be lost whom thou hast bought so dearly. Receive his soul as thou didst the penitent thief into thine heavenly paradise. Let thy blessed Angels conduct him hither as they carried the soul of *Lazarus*; and grant unto him a joy full resurrection at the last day. O Father, hear us for him, and hear thine owne Son, our only mediator, *that* b *sits at thy right hand*, for him & us all: even for the merits of that bitter death & passion which he hath suffered for us. In confidence whereof, we now recommend his soul into thy Fatherly hands, in that blessed prayer which our Saviour hath taught us in all times of our troubles to say unto thee, *Our Father, &c.*

y Psal. 46. 1.

z Psal. 4. 6.

a 1 John 1. 7.

b Rom. 8. 34.

*Thus far of the practice of piety in dying in the Lord.*

Now

## *Now followeth the practice of piety in dying for the Lord.*

THe *Practice of piety* in dying for the Lord is termed *Martyrdome.*

2 Cor. 12. 15 *Sanguis martyrum semen Ecclesiæ.*

*Martyrdome is the testimony which a Christian beareth to the doctrine of the Gospel, by enduring any kinde of death, to invite many, and to confirme all to embrace the truth thereof.* To this kinde of death Christ hath promised a crown: *Be thou faithful unto the death, and I will give thee the crown of life.* Which promise the Church so firmely beleeveth, that they termed *martyrdome* it self a crown: and God, to animate Christians to this excellent prize, would, by a prediction, that *Stephen*, the first Christian martyr, should have his name of a crown.

*Martyres acceperunt, non dederunt coronas,* Leo. *Martyrio coronatus,* Full usuall.

δώσω σοὶ τὸν στέφανον τῆς ζωῆς.

Apoc. 2. 10. *Bern.* Ser. in fest. Innoc.

Of *martyrdome* there are three kinds;

1 *Sola voluntate*, in will only; as *John* the *Evangelist*, who (being boiled in a caldron of oyl) came out rather anointed then sod, and died of old age at *Ephesus.*

Erid. Naus. in vit. Johan. Flores Hist. ad An. 59.

2 *Solo opere*, in deed only: as the c *Innocents of Bethlehem.*

c Mat. 2

3 *Voluntate & opere*, both in will and deed; as in the primitive church, d *Stephen, Polycarpus, Ignatius, Laurentius, Romanus, Antiochianus,* and thousands. And in our dayes *Cranmer, Latimer, Hooper, Ridley, Farrar, Bradford, Philpot, Sanders, Glover, Taylor,* and others innumerable: whose fiery zeal to Gods truth, brought them to the flames of martyrdome,

d Acts 7.

Acts and Monuments.

martyrdome, to seal Christs faith. It is not the *cruelty* of the death, but the *e* innocency and holinesse of the cause, that maketh a Martyr. Neither is an erroneous conscience a sufficient warrant to suffer martyrdome, because *Science* in Gods word must direct *Conscience* in mans heart. For they who killed the Apostles, in their erroneous consciences, thought *f they did God good service*: & *g Paul of zeal breathed out slaughters against the Lords Saints*. Now whether the cause of our *Seminary Priests and Jesuites* be so holy, true, and innocent, as that it may warrant their consciences to suffer death, and to hazzard their eternall salvation thereon, let *Pauls* epistle written to the ancient christian Romans (but against our new Antichristian Romans) be judge. And it wil plainly appear, that the doctrine which S. *Paul* taught to the ancient church of *Rome*, is *ex diametro* opposite in 26. fundamental points of true Religion, to that which the new church of *Rome* teacheth & maintaineth. For S. *Paul* taught the primitive church of *Rome*;

e 1. Pet. 2. 19 *Causa, non pœna, facit Martyrem.* Aug. Epi. 61

*Non mortes sed mores.* D. Boyes

Tho. Aqu. 1. 2. quæst. 19. art. 6.

f John 16. 2

g Acts 9. 1 Phil. 3. 6

*Epistola ad Romanos*, is now *Epistola in Romanos.*

1 That our election is of Gods free grace, & not *ex operibus prævisis*. Rom. 9. 12. & 11. 5. 6.

2 That we are justified before God by faith only, without good works. Rom. 3. 20. 28. and 4. 2. &c. and 1. 17.

3 That the good works of the regenerate are not of their owne condignity meritorious, nor such as can deserve heaven. Rom. 8. 18. and 11. 6. and 6. 23.

4 That those books only are Gods Oracles, and canonicall Scriptures, which were

were committed to the custodie and credit of the *Jews*, *Rom.* 3. 2. and 1. 2. and 16. 16. Such were never the Apocrypha.

5 That the holy Scriptures have Gods authority; * *Rom.* 9. 17. and 3. 4. and 11. 32. conferred with *Galat.* 3. 21. Therefore above the authority of the Church.

*Note that the Scripture saith, God saith, and the Scripture concludeth, is all one with *Paul.*

6 That all, as well Laity as Clergy that will be saved must familiarly read or know the holy Scriptures, *Rom.* 10. 1, 2. and 15. 4. and 16. 26.

πὰ εἴδωλα. Having reference to what he spake before Rom. 1. 22. of images,

7 That all images made of the true God are very idols, *Rom.* 1. 23. & 2. 22. conferred.

8 That to *bow the knee religiously* to an *image*, or to worship any creature, is meere idolatrie, *Rom.* 11. 4. and a lying service, *Rom.* 1. 25.

9 That we must not pray unto any but to God only, in whom we beleeve, *Rom.* 10. 13. 14. and 8. 15. 27. Therefore not to Saints and Angels.

10 That Christ is our only intercessor in heaven, *Rom.* 8. 34. and 5. 2. and 16. 27.

11 That the only sacrifice of Christians is nothing but the spirituall sacrificing of their souls and bodies to serve God in holinesse and righteousnesse: *Rom.* 12. 1. and 15. 16. therefore no real sacrificing of Christ in the masse.

12 That the *religious* worship, called *dulia*, as well as *latria*, belongeth to God alone, *Rom.* 1. 9. and 12. 11. and 6. 18. conferred.

13 That all Christians are to pray unto God in their own native language, *Rom*, 14. 11.

14 That

14 That we have not of our ſelves, in the ſtate of corruption, free will unto good, *Rom.* 7. 18. &c. and 9. 16.

15 That concupiſcence in the regenerate is ſin, *Rom.* 7. 7, 8, 10.

16 That the Sacraments do not confer grace *ex opere operato*, but ſigne and ſeal that it is conferred already unto us, *Rom.* 4. 11, 12. and 22. 8, 29.

17 That every true beleeving Chriſtian may in this life be aſſured of his ſalvation, *Rom.* 8. 9. 16. 35. &c.

18 That no man in this life, ſince *Adams* fall, can perfectly fulfill the commandements of God, *Rom.* 7. 10. &c. and 3. 19. &c. and 11. 32.

19 That to place Religion in the difference of meats and dayes, is ſuperſtition, *Rom.* 14. 3. 5. 6. 17. 23.

20 That the imputed righteouſneſſe of Chriſt, is that only that makes us juſt before God, *Rom.* 4. 9. 17. 23.

21 That Chriſts fleſh was made of the ſeed of *David* by incarnation: not of a wafer cake by tranſubſtantiation, *Rom.* 1. 3.

22 That all true Chriſtians are ſaints, and not thoſe whom the Pope only doth canonize. *Rom.* 1. 7. and 8. 27. and 2. 15. 31. and 16. 2. 15. and 15. 25.

23 That *ipſe*, Chriſt, the *God of peace*, and not *ipſa*, the *woman*, ſhould bruiſe the *ſerpents head*, *Rom.* 16. 20.

24 That every ſoul muſt of *conſcience be ſubject*, and pay *tribute* to the *higher powers*, that is, the Magiſtrates, which bear the *ſword*

*sword*, *Rom.* 13. 1, 2, &c. And therefore the Pope and all Prelates must be subject to their Emperours, Kings, and Magistrates, unlesse they will bring damnation upon their souls, as traitors, that resist God and his ordinance, *Rom.* 13. 2.

25 That * *Paul* (not *Peter*) was ordained by the grace of God to be the *chief Apostle of the Gentiles*, & consequently of *Rome*, the chief city of the Gentiles, *Rom.* 15. 15, 16, 19, 20, &c. and 11. 14. and 16. 4.

26 That the *church of Rome may erre and fall away* from the true faith, as well as the *church of Jerusalem*, or any other particular church, *Rom.* 11. 20, 21, 22.

And seeing the new upstart church of *Rome* teacheth in all these, and in innumerable other points, clean contrary to that which the Apostles taught the *primitive Romanes*, let God and this epistle judge betwixt them and us, whether of us both stands in the true ancient Catholike faith, which the Apostle taught the old *Romanes*? And whether we have not done well to depart from them, so far as they have departed from the Apostles doctrine? And whether it be not better to return to S. *Pauls* truth, then still continue in *Romes error*? And if this be true, then let *Jesuites* and *Seminary Priests* take heed and fear lest it be not faith but faction; not truth, but treason; not religion, but rebellion; beginning at *Tybet*, and ending at *Tyburne*; which is the cause of their deaths. And being sent from a troublesome *Apostaticall See*, rather then from

* It seemes by *Rom.* 15. 19. 20 and the whole last chapter, that the Christians who were in *Rome* before *Paul* came thither were converted by those preachers whom he had sent thither beforehand: for he calls them his *helpers*, v. 3. 9. *kinsmen*, v. 7, 13 *Fellow prisoners* v. 5. *The first fruits of Achaia*, where he had preached, v. 5. *all familiar unto him*, and *to Tertius*, who wrote the epistle, v. 22 and therefore they came so joyfully to meet *Paul* at *Appii forum*, hearing that he was comming towards *Rome*, Acts 28. 15.

rom a peaceable *Apostolicall Seat*, becauſe ey cannot be ſuffered to perſwade Sub-ects to break their oathes, and to with-aw their Allegeance from their Sove-aigne, to raiſe rebellion, to move invaſion, ſtab and poyſon *Queens*, to kill and mur-er *Kings*, to blow up whole States with unpowder; they deſperately caſt away eir own bodies to be hanged and quarte-d: and (their ſoul ſaved, if they belong to ōd) I *h* wiſh ſuch honour to all his Saints at ſends them. And I have juſt cauſe to ar that the miracles of *Lipſius* two Ladies, *antſtones* boy, *Garnets* Straw, and the laides fiery apron, will not ſuffice to clear at theſe men are not murtherers of them-ves, rather then martyrs of Chriſt.

h Pſal.149.5

And with what conſcience can any papiſt unt *Garnet* a martyr, when his own con-ence forced him to confeſſe that it was r treaſon, and not for religion that he di-? But if the papiſts of ſuch a gunpowder ſpel be martyrs, I marvell who are mur-ers? If they be Saints, who are *Scythians*? d who are *Canibals* if they be *Catholiques*? But leaving theſe, if they will be filthy, their filthineſſe ſtill; let us (to whoſe fi-elity the Lord *i* hath committed his true ith, as a precious *depoſitum*) pray unto od that we may lead a holy life, anſwer-ble to our holy faith, *k* in piety to Chriſt, d obedience to our king: that if our Sa-our ſhall ever I *count us worthy that honour* ſuffer Martyrdome for his goſpels ſake: it by open burning at the ſtake, as in *Q. Maries*

*Vt* Alexandri *cauſa iis qui il-lam ſcire cupiunt patefiat, judica-tus eſt Epheſior.* AEmilio Fron-tino *Pro conſu-le, non propter profeſſionis nomen, ſed propter perpetrata latroci-nia, cum jam eſſet prævarica-tor (& proditor)* Euſeb. hiſt. Eccleſiaſt. lib. 5. cap. 1. 8.

i 1 Tim. 6. 20
1 Pet. 2. 17.

k Prov. 24. 21
2 Pet. 2. 21

l Acts 5. 41

*Maries* dayes, or by secret murdering, as in the *inquisition house*; or by outragious massacring, as in the *Parisian Mattens*, in being blown up with gunpowder, as was intended in the Parliament house: we may have grace to pray for the assistance of his holy spirit, so to strengthen our frailty, and to defend his cause, as that we may seal with our deaths the Evangelicall truth which we have professed in our lives; That in the dayes of our lives we may be blessed by his Word, in the day of death, be blessed in the Lord, and in the day of judgement be the blessed of his Father: Even so grant Lord Jesus, Amen.

*A divine Colloquie between the Soule and her Saviour, concerning the effectuall merits of his dolorous paſsions.*

Soule.

*LOrd, wherefore didſt thou waſh thy diſciples feet?*

*Chriſt.* To teach thee how thou ſhouldeſt prepare thy ſelf to come to my Supper.

S. *Lord, wherefore wouldeſt thou waſh them thy ſelf?* John.13.14

C. To teach thee humility, if thou wilt be my diſciple.

S. *Lord, wherefore didſt thou before thy death inſtitute thy laſt Supper?* Luke 22.19

C. That thou mighteſt the better remember my death, and be aſſured that all the merits thereof are thine.

S. *Lord, wherefore wouldeſt thou goe to ſuch a place where Judas knew to finde thee?* John 18.2

C. That thou mighteſt know that I went as willingly to ſuffer for thy ſin as ever thou wenteſt to any place to commit a ſin.

S. *Lord, wherefore wouldeſt thou begin thy paſsion in a Garden?* John 18.1

C. Becauſe that in a Garden thy ſin took firſt beginning. Gen.3.3

S. *Lord, wherefore did thy three ſelect diſciples fall ſo faſt aſleep, when thou beganneſt to fall into thy agonie?* Mat.26.40

C. To ſhew that I alone wrought the work of thy Redemption. Iſay 63.5

S. *Lord, why were there ſo many plots and ſnares laid for thee?* Mat.26.4

C. That I might make thee to eſcape all the ſnares of thy ghoſtly hunter.

S. *Lord, why wouldeſt thou ſuffer* Judas (*betraying thee*) *to kiſſe thee?* Mat.26.47

C. That by enduring the words of *diſſembling* Gen.3.4.6

lips

*lips*, I might there begin to expiat sin, where Satan *first* brought it into the world.

Mat 27.3. S. *Lord, why wouldest thou be sold for thirty pieces of silver?*

C. That I might free thee from perpetuall bondage.

Mat. 26.39. Heb. 5.7. S. *Lord, why didst thou pray with such strong crying and tears?*

Luk 22.44. C. That I might quench the furie of Gods justice, which was so fiercely kindled against thee.

S. *Lord, why wast thou so affraid, and cast into such an agonie?*

C. That suffering the wrath due to thy sins, thou mightest be more secure in thy death, and finde more comfort in thy crosses.

Mat. 26.39.42 44. S. *Lord, wherefore didst thou pray so oft, and so earnestly, that the cup might passe from thee?*

Gal. 3.13. C. That thou mightest perceive the horrour of that curse and wrath, which being due to thy sins, I was then to drink and endure for thee.

S. *Lord, wherefore didst thou after thy wish, submit thy will to the will of thy Father?*

C. To teach thee what thou shouldst do in all thy afflictions: and how willingly thou shouldest yeeld to bear with patience that crosse, which thou seest to come from the just hand of thy heavenly Father.

Luk. 22.44. S. *Lord, wherefore didst thou sweat such drops of water and bloud?*

C. That I might cleanse thee from thy staines and bloudy spots.

Luk 22.54. S. *Lord, why wouldest thou be taken when thou mightest have escaped thine enemies?*

Mar. 5.25. Mat. 22.13. C. That thy spirituall enemie should not take thee, and cast thee into the prison of *utter darknesse*.

Mat. 26. 56. S. *Lord, wherefore wouldest thou be forsaken of all thy disciples?*

C. That I might reconcile thee unto God,

of

of whom thou wast forsaken for thy sins.

*S. Lord, wherefore wouldest thou stand to be apprehended alone?* John 18.8

C. To shew thee that my love of thy salvation was more then the love of all my disciples.

*S. Lord, wherefore was the young man caught by the souldiers, and unript of his linen, who came out of his bed, bearing the stir at thy apprehension and leading to the high priest?* Mark 14.51.52.

C. To shew their outrage in apprehending me, and my power in preserving out of their outragious hands all my disciples, who otherwise had been worse handled by them, then was that young man.

*S. Lord, wherefore wouldest thou be bound?* Mat. 27.2

C. That I might loose the cords of thine iniquities.

*S. Lord, why wast thou denied of* Peter? Luke 22.57

C. That I might confesse thee before my Father, and thou mightest learn, that there is no trust in man, and that salvation proceeds of my meere mercy.

*S. Lord, wherefore wouldest thou bring* Peter *to repentance by the crowing of a Cock?* Luke 22.60

C That none should despise the meanes which God hath appointed for their conversion though they seem never so meane.

*S. Lord, wherefore didst thou at the Cock crowing, turn and look upon* Peter? Luke 22.61

C. Because thou mightest know, that without the help of my grace, no means can turn a sinner unto God, when he is once fallen from him.

*S. Lord, wherefore wast thou covered with a purple robe?* John 19.5

C. That thou mightest perceive that it was I that did away thy scarlet sins. Isay 1.18.

*S. Lord, wherefore wouldest thou be crowned with thornes?* Mat.27.29

C. That by wearing thornes, the first fruits of

the curse, it might appear, that it is I which take away the sin and curse of the world, and crown thee with the crown of life and glory.

2 Pet. 5 Apoc. 2, 10

Mat. 27. 29 *S. Lord, why was a reed put into thy hand?*

Mat. 12. 20. C. That it might appear that I came not to *break the bruised reed.*

Mat. 27. 39 *S. Lord, wherefore wast thou mocked of the Jews.*

Judge 16. 25. C. That thou mightest insult over devils, who otherwise would have mocked thee, as the *Philistines* did *Sampson.*

Mat. 27. 30. *S. Lord, wherefore wouldest thou have thy blessed face defiled with spittle?*

Mark 14. 65. C. That I might cleanse thy face from the shame of sin.

*S. Wherefore, Lord, were thine eyes hood-winkt with a vaile?*

C. That thy spirituall blindnesse being removed, thou mightest behold the face of my Father in heaven.

Mat. 26. 67. and 27. 30 *S. Lord, wherefore did they buffet thee with fists, and beat thee with staves?*

C. That thou mightest be freed from the strokes and tearings of infernall fiends.

Mat. 27. 39 *S. Lord, wherefore wouldst thou be reviled?*

C. That God might speak peace unto thee by his word and Spirit.

John 19. 3 Isay 53. 2 *S. Lord, wherefore was thy face disfigured with blows and bloud?*

Mat. 13. 43. Matth. 22. 30. C. That thy face might shine glorious, as the angels in heaven.

John 19. 1. *S. Lord, wherefore wouldst thou be so cruelly scourged?*

C. That thou mighst be freed from the sting of conscience, and whips of everlasting torments.

Mark 15. 1 *S. Lord, wherefore wouldst thou be arraigned at Pilates barre?*

C. That thou mightest at the last day be acquitted before my judgement seat.

Luke 23. 2. *S. Lord, wherefore wouldst thou be falsely accused?*

C. That

C. That thou ſhouldſt not be juſtly condemned?

S. *Lord, wherefore waſt thou turned over to bee condemned by a ſtrange judge?* Mat. 27. 2.

C. That thou being redeemed from the captivity of a helliſh tyrant, mighteſt be reſtored to God whoſe own thou art by right.

S. *Wherefore, O Chriſt, didſt thou acknowledge that Pilate had power over thee from above?* John 19. 11.

C. That *antichriſt*, under pretence of being my *Vicar, ſhould not exalt himſelf above all principalities and powers.* Rom. 13. 1. 1 Pet. 2. 13. 14

S. *Lord, why wouldſt thou ſuffer thy paſſion under Pontius Pilate, being a Romane Preſident to Cæſar of Rome?* Luk 23. 1. John 19. 1. &c.

C. To ſhew that the *Cæſarian*, and *Pontifician* policy of *Rome* ſhould chiefly perſecute my Church, and crucifie me in my members. Note well Apoc. 11. 8. and 17. 5. 6. 14.

S. *But why, Lord, wouldſt thou be condemned?* John 19. 16. Luk 23. 34. Rom. 8. 3.

C. That the law being condemned in me, thou mighteſt not be condemned by it.

S. *But why waſt thou condemned, ſeeing nothing could be proved againſt thee?* Mat. 27. 24. John 19. 6.

C. That thou mighteſt know, that it was not for my fault, but for thine, that I ſuffered.

S. *Lord, wherefore waſt thou led to ſuffer out of the citie?* Mat. 27. 33.

C. That I might bring thee to reſt in the heavenly citie. Heb. 13. 13

S *Lord, why did the Jews compell* Simon of Cyrene, *coming out of the field, to carry thy croſſe?* Luk 23. 26. Mat. 27. 32.

C. To ſhew the weakneſſe whereunto the burthen of thy ſins brought me; and what muſt bee every Chriſtians caſe which goeth out of the field of this world toward the heavenly Jeruſalem.

S. *Lord, why waſt thou ſtripped of thy garments?* John 19. 23.

C. That thou mighteſt ſee how I forſook all to redeeme thee.

S. *Lord, wherefore wouldſt thou be lifted up upon a croſſe?* Luk 23.

C. That I might lift thee up with me to heaven.

Luk 23.33. S. *Lord, wherefore didſt thou hang upon a curſed tree?*

Gen.2.17. C. That I might ſatisfie for the ſin committed in eating the forbidden fruit of a tree.

Luk 23.33 S. *Lord, wherefore wouldſt thou hang between two theeves?*

Pſal 22.16. C. That thou my dear ſoul mighteſt have place in the midſt of heavenly angels.

John 20.25. S. *Lord, wherefore were thy hands and feete nailed to the croſſe?*

C. To enlarge thy hands to do the works of righteouſneſſe: and to ſet thy feet at libertie, to walke in the *wayes of peace.*

Mat.27.33. S. *Lord, wherefore did they crucifie thee in* Golgotha, *the place of dead mens ſculs?*

C. To aſſure thee, that my death is life unto the dead.

John 19.24. S. *Lord, why did not the ſouldiers divide thy ſeamleſſe coat?*

C. To ſhew that my Church is one, without rent or ſchiſme.

Mat.27.34. S. *Lord, wherefore didſt thou taſte vineger and gall?*

C. That thou mighteſt eat the bread of angels, and drinke the water of life.

John 19.30. S. *Lord, why ſaidſt thou upon the croſſe, It is finiſhed?*

Rom.10.4 2 Cor.5.13. C. That thou mighteſt know that by my death the law was fulfilled, and thy redemption effected.

Mat.27.46. S. *Lord, why didſt thou cry out upon the croſſe, My God, my God, why haſt thou forſaken me?*

C. Leſt thou being forſaken of God, ſhouldſt have been driven to cry in the paines of hell: Wo, and alas, for evermore.

Mat.27.45. S. *Lord, wherefore was there ſuch a generall darkneſſe when thou didſt ſuffer and cry out on the croſſe.*

C. That

C. That thou mightest see an image of those hellish paines which I suffered, to deliver thee from the endlesse paines of hell, and everlasting chaines of darknesse. 2 Pet. 2. 4. Jude v. 6.

S. *Lord, why wouldst thou have thine armes nailed abroad?* John 19. 23.

C. That I might embrace thee more lovingly, my sweet soul.

S. *Lord, why did the thief that never wrought good before, obtain paradise upon so short repentance?* Luk 23. 43

C. That thou mayest see the power of my death, to forgive them that repent, that no sinner need despair.

S. *Lord, why did not the other thief which hanged as near thee, obtaine the like mercy?* Luk. 23. 39

C. Because I leave whom I will to harden themselves in their lewdnesse to destruction; that all should feare and none presume. Rom. 9. 18, 22

S. *Lord, wherefore didst thou cry with such a loud and strong voice in yeelding up the ghost?* Mat. 27. 50.

C. That it might appeare that *no man took my life from me*, but that I laid it down of my self. John 10. 18

S. *Lord, wherefore didst thou commend thy soul into thy Fathers hands?* Luk 23. 46

C. To teach thee what thou shouldest do, being to depart this life. John 13. 1

S. *Lord, wherefore did the vaile of the temple rent in twain at thy death?* Mat. 27. 51.

C. To shew that the *Leviticall law* should be no longer a partition wall between Jews and Gentiles, and that the way to heaven is now open to all beleevers. Eph. 2. 14. Heb. 10. 19, 20.

S. *Lord, wherefore did the earth quake, and the stones cleave at thy death?* Mat. 27. 51

C. For horrour to bear her Lord dying, and to upbraid the cruell hardnesse of sinners hearts.

S. *Lord, wherefore did not the souldiers breake thy legs, as they did the theeves who hanged at thy right and left hand?* Exod. 12. 46 Psal. 22. 16. Zach. 12. 10

C. That thou mightest know, that they had not power to do any more unto me, then the Scripture had foretold that they should do, and I should suffer to save thee.

Joha 19.34 S. *Lord, wherefore was thy side opened with a spear?*

C. That thou mightest have a way to come nearer mine heart.

Joha 19.34 S. *Lord, wherefore ran there out of thy precious side bloud and water?*

C. To assure thee, that I was slain indeed, seeing my heart bloud gushed out, and* the water which compassed mine heart, flowed forth after it: which once spilt, man must needs die.

* There is about mans heart a skin called *Pericardium*, containing water, which cools and moystens the heart, lest it should be scorched with continuall motion. This skin once pierced, man can not live. *Colum. Anatom lib. Horst. de morb. humor. lib. 1 cap. 27.5*

S. *Lord, wherefore ran the bloud first by* it self, *and the water afterwards by it self out of thy blessed wound?*

C. To assure thee of two things: 1. That by my bloud-shedding justification and sanctification were effected to save thee: 2. That my Spirit by the conscionable use of the water in baptisme, and bloud in the Eucharist, will effect in thee righteousnesse and holinesse, by which thou shalt glorifie me

*1 John 5.6*

Mat. 27. 52. S. *Lord, wherefore did the graves open at thy death?*

C. To signifie, that death by my death, had now received his deaths wound, and was overcome.

Mat. 27 60. S. *Lord, wherefore wouldst thou be buried?*

C. That thy sins might never rise up to judgement against thee.

Mat 27.60. Joha 19.39, 40. S. *Lord, wherefore wouldst thou be buried by two such honourable Senators, as* Nicodemus, *and* Joseph *of* Arimathea?

C. That the truth of my death (the cause of thy life) might more evidently appeare unto all.

John 19.41. Mat. 27.60. S. *Lord, wherefore wast thou buried in a new sepulchre, wherein was never man laid before?*

C. That

C That it might appeare, that I and not another aroſe: and that by mine own power, not by anothers vertue; like him that revived at the touching of *Eliſhaes* bones. 2 King. 13. 21

S. *Lord, wherefore didſt thou raiſe up thy bodie again?* Mat. 28. 6. Rom. 4. 25.

C. That thou mayeſt be aſſured that thy ſins are diſcharged, and that thou art juſtified.

S. *Lord, wherefore did ſo many bodies of thy Saints (which ſlept) ariſe at thy reſurrection?* Mat. 27. 52. 53.

C. To give an aſſurance that all the *Saints* ſhall ariſe by the vertue of my reſurrection, at the laſt day Act. 17. 31.

S. *Lord, what ſhall I render unto thee for all theſe benefits?* Pſal. 116. 12.

C. Love thy Creatour, and become a new creature. Gal. 6. 15.

## *The Soules Soliloquie, raviſhed in contemplation of the paſſion of our Lord.*

WHat haſt thou done, O my ſweet Saviour, and aye bleſſed Redeemer, that thou waſt thus betrayed of *Judas*, ſold of the *Jews*, apprehended as a malefactor, and led bound as a lamb to the ſlaughter? What evill hadſt thou committed, that thou ſhouldeſt be thus openly arraigned, accuſed falſly, and unjuſtly condemned before *Annas* and *Caiaphas*, the *Jewiſh* prieſts at the judgement ſeat of *Pilate* the *Romane* Preſident? What was thine offence? or to whom didſt thou ever wrong, that thou ſhouldſt bee thus pitifully ſcourged with whips, crowned with thornes, ſcoffed with flouts, reviled with words, buffetted with fiſts, and beaten with ſtaves? O Lord, what didſt thou deſerve to have thy bleſſed face ſpit upon, and

and covered as it were with shame? to have thy garments parted, thy hands and feete nailed to the crosse? to be lifted up upon the curſed tree, to be crucified among theeves, and made to taſte gall and vinegar? and in thy deadly extremitie, to endure ſuch a ſea of Gods wrath, that made thee to cry out, as if thou hadſt been forſaken of God thy Father? yea, to have thy innocent heart pierced with a cruell ſpear, and thy precious bloud to be ſpilt out before thy bleſſed Mothers eyes? Sweet Saviour, how much waſt thou tormented to endure all this, ſeeing I am ſo much amazed but to thinke upon it! I enquire for thine offence, but I can finde none in thee; no,

a 1 Pet. 2. 22. not ſo much as a *guile to have been found in thy mouth.* Thine enemies are challenged, and none

b John 8. 46. of them dare b *rebuke thee of ſin.* Thine accuſers (that are ſuborned) agree not in their witneſſe, the Judge that condemnes thee openly,

c Mat. 27. 19. cleareth thy innocency: c his *wife* ſends him word, that ſhe was warned in a dream, that thou waſt a juſt man, and therefore ſhould take heed of doing injuſtice unto thee. The *Centurion* that executes thee, confeſſeth thee of a truth, *to bee both a juſt man, and the verie Son of God.* The thief that hangeth with thee, juſtifieth thee *that thou haſt done nothing amiſſe*: what is the cauſe then, O Lord, of this thy cruell ignominy, paſſion and death? I, O Lord, I am the cauſe of theſe thy ſorrowes: my ſins wrought thy ſhame, mine iniquities are the occaſion of thy injuries. I have committed the fault, and thou art plagued for the offence: I am guiltie, and thou art arraigned; I committed the ſin, and thou ſufferedſt the death: I have done the crime and thou hangedſt on the croſſe. Oh the deepneſſe of Gods love! Oh the wonderful diſpoſition of heavenly grace! Oh the unmeaſurable meaſure of divine mercy! The wicked tranſgreſſeth, and the juſt is puniſhed;

ed; the guilty is let escape, and the innocent is arraigned; the malefactor is acquitted, and the harmlesse condemned. What the evil man deserved, the good man suffereth; the servant doth the fault, the master endures the strokes. What shall I say? Man sinneth, and God dieth. O Son of God! who can sufficiently expresse thy love? or commend thy pittie? or extoll thy praise? I was proud, and thou art humbled: I was disobedient, and thou becamest obedient: I did eat the forbidden fruit, and thou didst hang on the cursed tree: I played the glutton, and thou didst fast: evil concupiscence drew me to eat the pleasant apple, and perfect charity led thee to drinke of the bitter cup: I assayed the sweetnesse of the fruit, and thou didst tast the bitternesse of the gall. Foolish *Eve* smiled, when I laughed: but blessed Mary wept, when thy heart bled and died. O my God, here I see thy goodnesse and my badnesse: thy *justice* and my injustice: the impiety of my flesh, the piety of thy nature. And now, O blessed Lord, that thou hast endured all this for my sake: *What shall I render unto thee for all thy benefits* bestowed upon me a sinfull soul: Indeed, Lord, I acknowledge that I owe thee already for my creation, more then I am able to pay; for I am in that respect bound with all my powers and affections to love and adore thee. If I owed my self unto thee, for giving me my selfe in my creation; what shall I now render unto thee, for giving thy self for me to so cruell a death to procure my redemption? Great was the benefit, that thou wouldst create me of nothing; but what tongue can sufficiently expresse the greatnesse of this grace, that thou didst redeeme me with so deare a price when I was worse then nothing? Surely, O Lord, if I cannot pay the thankes which I owe thee; (and who can pay thee, who bestowest thy grace without either respect

respect of merit, or regard of measure?) it is the abundance of thy blessings that makes me such a bankrupt that I am so far unable to pay the principall, that I cannot possibly pay so much as the interest of thy love.

But, O my Lord, thou knowest, that since the losse of thine image, (by the fall of my first unhappie parents) I cannot love thee with all my might and my minde, as I should: therefore as thou didst first cast thy love upon me, when I was a childe of wrath, and a lump of the lost and condemned world, so now, I beseech thee, shed abroad thy love by thy Spirit through all my faculties and affections: that though I can never pay thee in that measure of love which thou hast deserved, yet I may endeavour to repay thee in such a manner, as thou vouchsafest to accept in mercy; that I may in truth of heart, love my neighbour for thy sake, and love thee above all for thine owne sake. Let nothing be pleasant unto me, but that which is pleasing unto thee. And sweet Saviour, suffer me never to be lost or cast away, whom thou hast bought so dearly with thine own most precious bloud. O Lord, let me never forget thine infinite love, and this unspeakable benefit of my redemption: without which it had been better for me never to have been, then to have any being.

And seeing that thou hast vouchsafed me this assistance of thy holy Spirit, suffer me, O heavenly Father, who art the Father of Spirits, in the mediation of thy Son, to speak a few words in the eares of my Lord. If thou, O Father, despisest me for my iniquities, as I have deserved; yet be mercifull unto me for the merits of thy Son, who so much for me hath suffered. What if thou seest nothing in me but misery, which might move anger and passion? Yet behold the merits of thy Son, and thou shalt see enough to move

thee

thee to mercy and compassion. Behold the mysterie of his incarnation, and remit the miserie of my transgression: And as oft as the wounds of thy Son appeare in thy sight; Oh, let the woes of my sins be hid from thy presence. As oft as the redness of his bloud glisters in thine eyes; Oh let the guiltinesse of my sin be blotted out of thy book. The wantonnesse of my flesh provoked thee unto wrath; Oh, let the chastitie of his flesh perswade thee unto mercy: that as my flesh seduced me to sin, so his flesh may reduce me unto thy favour. My disobedience hath deserved a great revenge, but his obedience merits a greater weight of mercy: for what can man deserve to suffer, which God, made man, cannot merite to have forgiven? When I consider the greatnesse of thy passion, then doe I see the trueneſse of that saying; *that Jesus Christ came into the world to save the chiefest sinners.* Darest thou then, O *Cain*, say, *that thy sins are greater then may bee forgiven*? Thou liest like a murtherer. The mercies of one Christ, are able to forgive a whole world of *Cains*, if they will beleeve and repent. The sins of all sinners are finite: the mercies of God are infinite. Therefore, O Father, for the bitter death and bloudy passions sake, which thy Son Jesus Christ hath suffered for me, and I have now remembred unto thee, pardon and forgive thou unto me all my sins, and deliver me from the curse and vengeance which they have justly deserved: and through his merits make me, O Lord, a partaker of thy mercie. It is thy mercy that I so earnestly knock for. Neither shall mine importunity cease to call and knock, with the man that would borrow the loaves, untill thou arise and open unto me thy gates of grace. And if thou wilt not bestow on me the loaves; yet, O Lord, deny me not the crums of thy mercy, and those shall suffice thy hungry hand-maid.

And

And seeing thou requirest nothing for all thy benefits, but that I love thee in the truth of my inward heart; (whereof a new creature is the truest outward testimony) and that it is as easie for thee to make me a new creature, as to bid me to be such; *Create in me, O Christ, a new heart, and renew in me a new spirit*: and then thou shalt see how (mortifying old *Adam* and his corrupt lust) I will serve thee as thy new creature, in a new life; after a new way: with a new tongue, and new manners: with new words and new works; to the glory of thy name, and the winning of other sinfull souls unto the faith by my devout example.

Keep me for ever, O my Saviour, from the torments of hell, and tyranny of the devil. And when I am to depart this life, send thy holy angels to carry me as they did the soul of *Lazarus*, into thy kingdome. Receive me then into that most joyfull Paradise, which thou didst promise unto the penitent theef, which at his last gaspe upon the crosse, so devoutly begged thy mercy and admission into thy kingdome. Grant this, O Christ, for thine own names sake: to whom (as it is most due) I ascribe all glory, and honour, praise, and dominion, both now and for ever.

Amen.

FINIS.

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